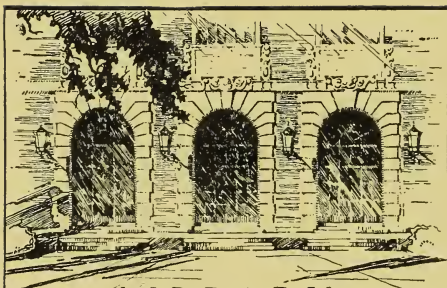


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Lelah Allison, author of this book, a teacher of many years experience in high schools and colleges of Illinois, including English Department instruction in McKendree College and in Southern Illinois University, was fatally injured January 7, 1956, when the car she drove was demolished by a train in Ellery near the Allison Homestead where she lived in retirement.

This volume is presented to the University of Illinois Library by her brother and executor of her estate, 1956.

Earl L. Allison
Mount Carmel
Illinois



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The History
of
Leech Township

The History of Leech Township

By
Lelah Allison
1954

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Preface

I have always been interested in the folklore of my native region. When I did my graduate work at the university, I did my research on that subject in my home region. As my ancestors had lived in Leech Township and nearby regions for one and one third centuries, there were many tales told of the early life in this part of the state and passed down from generation to generation. When I began collecting data for Leech Township history, I already had much material on which to build my study. Other people in the township also gave me much information; they have been given credit in footnotes.

A history is more than wars, political struggles, and government. It is the story of the people themselves. This study is a history of the people, their ways of life, their difficulties, and their accomplishments. It is not complete; no history ever is. If it were, there would be many volumes.

The ways of pioneer living and the customs of the times here recorded were not confined to Leech. Many of the things described were common over southeastern Illinois, even in other states.

Old world conditions and new world ambitions were combined here in pioneer days and made into a changing picture of American life, the interests, the circumstances,

and the relationships that were at work forming the foundation of a society.

The songs, games, gatherings, churches, schools, farming methods, and customs are an excellent index to the life of this region. Much information concerning economic life, material culture, society, and religion may be found in the early customs and folkways of a people. As Leech Township has an old history, it furnishes an index to the rest of Wayne County. May this research throw light on the development of this section of the state. This study is meant to be a sympathetic collection and edition of the beliefs, customs, ways of living, and family histories of Leech Township.

LELAH ALLISON

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PART ONE

Early Customs and Ways of Living In Leech Township

Although Wayne County, Illinois, (in the southeastern part of the state) was created March 26, 1819, the townships were not organized until June 3, 1860. Although settlements were made in this territory prior to that time, it was then that Leech Township came into being, the township in the extreme southeastern part of Wayne, bordered on the east by Edwards County and on the south by White County. It is nine miles north and south and six miles east and west and is crossed from the northwest part to the southeast corner by the meandering Little Wabash River, the only river of Wayne. In the early days it furnished the means of transportation, a way to float lumber and meat products down to the Big Wabash and the Ohio and on down the Mississippi to New Orleans.

The people who lived here before the township was formed had established certain ways of life. Since the first home by white man in Wayne was in Leech, the first white child born in the county was in Leech, the first teacher in the county was in Leech, and the first corn of the county was harvested in Leech, it seems appropriate to begin a study of Leech Township by telling what those early homes were like, the provisions the pioneers had, the tools and utensils they had, and the way they worked and lived. 1

Isaac Harris and his wife and family (His daughter Betsy was then ten years old) came to Leech to make a permanent home in 1814.

However, he and his brother Gilham had driven a drove of hogs to the area just west of the Little Wabash, later known as Pond Creek, from White County in 1812 to feed on "mast." Since they knew the mast was plentiful, it is fair to assume that they had been here before,

1. Wayne County History. All this story of the Harris family was told by the daughter, Betsy Harris Goodwin.

likely to hunt and had selected the spot as a likely one to feed their hogs. They camped in this region while the hogs fed in the woods. It was then they decided to return to make a permanent settlement.

The Isaac Harris family made their home on a bluff at the west edge of the Little Wabash bottoms, on the place later known as the Atteberry farm (now Charlie Harris farm). The house had only one room; the space between the logs was daubed with clay which served as a sort of mortar. There was no floor, just dirt. The roof was covered with clapboards made by hand. There were no nails, just wooden pegs to hold boards or pieces of lumber in place. There were no glass windows; the doors were made of planks, hewn by hand. There were no metal hinges. The house had to be strong and durable for it was a stronghold as well as a shelter. Although there were no Indian settlements in Wayne at that time, Indians did often go through this territory and did make camps along the Little Wabash. The feeling between the white and the red men was not always friendly. There were also wild animals in the woods. No one went alone into the woods without protection. At first one person always stayed on guard in the house, especially all night. The cabin was covered by four bear skins which made a soft carpet over the dirt floor.

The clothes were made from deer hides; sometimes the skins, after being tanned, were dyed red or yellow. The women knew how to make dyes from herbs in the forest. When tanned properly, the skin was soft and pliable. Women wore narrow deer skin skirts and deer skin blouses. Men wore deer skin blouses and breeches of buckskin. The moccasins were made of bear hide, the fur turned inward in the winter.

There was plenty to eat: wild animals, nuts, berries, and honey. Issac Harris sometimes killed four or five bears in a week, and so bear meat was plentiful at the cabin. For a larder a forked limb from a tree served as a good place to hang the meat. Venison was also plentiful. When corn was raised, corn meal and hominy was

added to the diet of bear meat, venison, squirrel, berries, nuts, and honey. A beverage was made from the root of the sassafras. When in the woods, Harris often killed a deer, skinned it, filled the skin with honey, tied the four ends together and carried the sweetness home. A whole barrel of honey was a common possession in the pioneer home.

Every morning the corn was ground for the day's food. The finer part was sifted and called meal and the coarser part hominy. Sieves were made from horse hair. Corn was ground in a mortar. It was made from a stump and a wooden maul attached to a spring pole which served as a pestle. The pioneer children did that grinding each morning. There was no trouble on the part of the busy pioneer woman to entertain her children. They were kept busy. Corn meal was always an ordinary food product of the pioneers.

Later the water mills on the Little Wabash made the grinding work lighter. All that had to be done was to load a couple sacks of corn on a horse and take it to a mill, often several miles away, through wooded uninhabited regions.

At first there were no lights in the cabin except that given by the fire place. Very soon, however, the mother made candles, but first there had to be cattle. It is likely she made the first candles from bear grease.

The fireplace was a huge affair, the only means of heating the cabin, and the only means of cooking. Dutch ovens and heavy iron pots were the utensils used for cooking; the dishes were pewter. There were no matches, but flint and tinder were available to make a fire. So the fire was kept burning all the time, the fire being kept alive the whole year. If one neighbor happened to be so unfortunate as to let his fire die out, he went to a neighbor, if he had one, to borrow some coals to restart his fire.

There were no cupboards at first for the dishes, just a shelf on the wall held there by two wooden pegs. At first the stools were cut-off blocks from small logs.

Later chairs were made, the bottoms being split-bottoms, so-called because split strands of hickory were laced back and forth to fill in the bottom of the chair. Certainly there were no rockers. The very first beds were made by having one post fastened down in the corner of the room. From that post pieces of timber extended to the log walls, the ends sticking through the chinks between the logs. When that rectangle was formed, wooden slats were placed across it and then a mattress of corn husks placed on top. Later the four-poster beds added much comfort and beauty to the room. They were strung with ropes, a great improvement over the hard wooden slats.

The drop-leaf table was a boon; the leaves could be dropped when the table was not in use so that there was more room left in the cabin.

The early cabins were nearly always near a supply of water, a running stream or a fresh spring. There were no sinks or pumps. The women carried all the water up the hill to the cabin. Later when wells were dug, the site was located by a water witch. With the aid of a forked peach limb, he held the two ends in his hands in front of his face, the V of the limb upward. As he walked over the ground, he felt the peach limb pull downward when he approached a water vein. He stepped back and forth and approached the spot where the pull was strongest. In that way he estimated the depth to the water and the strength of the water supply.

The very first pumps were wooden affairs turned by hand, but they were rare. More important in those early years were the small tools which made it possible to live in a wilderness far from a source of supplies. The most used tools were: an axe, a saw, an adz, a froe, and sometimes an auger. With those implements the man conquered the wilderness.

The pioneer woman was very resourceful; her cabin was bare but clean. She needed water, but she also needed soap, and she made her own. Each home had an ash hopper, a wooden affair made of boards shaped like a

V about five feet long and five feet across the top. A wooden trough was along that V to catch the precious liquid when it drained. All winter the wood ashes were emptied into that ash hopper, not just any ashes but those of hickory or white oak. The top was covered loosely with boards to keep out the winter rain and snow. In the spring the ashes were soaked well with rain water. A stone or wooden vessel was placed under the trough to catch the lye as it formed. It was the duty of the pioneer child to watch the ash hopper to see when it began to run. It was a proud moment when he could announce that fact to his mother.

All winter she had saved all meat grease and tallow. She could render old pieces of side meat to secure more grease. When the soap was to be made some warm spring day, she built a fire out doors under a large iron kettle. If she made soft soap she used three gallons of 1 liquid to five pounds of grease. The lye had to be strong enough to hold up an egg. If it were too strong, water was added. She cooked that grease and lye water, stirring all the time with a large wooden paddle. She tested that liquid in somewhat the same way a modern woman tests her jelly. Just as she lifts that with a spoon and lets it drop back into the kettle to test it, so did the pioneer lift that liquid with the wooden paddle and let it drip back into the kettle. When it began to thicken, she pulled the fire away from the kettle and let the liquid cool before she poured it into the soft soap barrel. If she had intended to make hard soap, she used less liquid. She also permitted the concoction to cool in the kettle until she could cut it into squares. It was then removed and stored on shelves or boards for future use. If she had wanted to make soap for the hands, she made a small amount, used less lye, and added sassafras root to give it a delightful odor. 2

A little later when flour was available, the pioneer

1. Sarah Pettigrew and Lillie Clark told me the soap making method and the amount of material to use.
2. Lillie Clark still makes her own yeast.

woman made her own yeast. From it she made her own light bread. If the family were large, she made a "batch" of bread each day. To make the yeast she used hops she had collected in the woods. From them she made a strong tea. A cake of yeast was added to the liquid. (Yeast had to be kept each time to add to the new yeast batch) often a mashed potato, some sugar, and then thickened with meal. It was made into a stiff, gritty dough and permitted to set a while to rise. Then it was pinched off into small amounts and spread out to dry. That would remain fresh for several weeks before it was necessary to make more yeast.

The pioneer arts that were useful from the very first were spinning and weaving, also candle making. The farmer raised sheep, and on some hot day in the late spring he sheared his sheep, often lifting a door from its hinges and using it on which to do the shearing to keep the wool clean. After clipping the wool from the animal, he wrapped it into a tight bundle and tied it tight. He sold it later or his wife used it to make bed covers and clothing for the family.

The wool she used had to be washed to remove the grease. The home-made soap was very useful for that. The washed wool was spread on the grass to dry. When dry it could be stuffed into large sacks and hung up for future use when she did her spinning and weaving.

First, she carded the wool by putting small amounts on one hand card, and then holding a card in each hand, worked the wool back and forth from one card to the other until a soft fleecy roll was the result. Those rolls of wool were piled high to be spun into yarn or thread. When it was spun, she wound it into a ball by hooking one end of the loop of yarn over a post of a chair, the other end over another post, and then by taking off one strand at a time she wound her ball. Sometimes she pressed a member of the family into service, having him hold the yarn loops over his two arms while she wound the ball.

If she intended to make a natural colored blanket,

she used the yarn as it was, but if she wanted a colored coverlet, she dyed the yarn before weaving. Most of the dye materials she collected in the woods. Blue was a common color used, also red, green, brown, and yellow. Many of the coverlet patterns used here were brought or sent from Europe, but some are American products. ¹

To make blue dye, she bought indigo on one of her rare visits to town. She used the plant aniline to make a red dye; madder made a dark dull red. The cocoon root, the flower that blooms early in the spring whose stem is bloody when plucked, was used to make black dye. Walnut hulls made brown dye. Corn husks made a yellowish green color. In order to make a light or deep color, she used different amounts.

This is a receipt used to make blue dye that colored yarn for the blue coverlets: to color three pounds yarn, use one ounce indigo, four ounces sulphuric acid, and one half ounce pearlash. Put in a bowl. Pulverize the indigo and add a bit at a time to the acid; stir well. Add pearlash and let stand 48 hours. Add enough water to the mixture to cover the yarn. Put all in a kettle and boil ten minutes. Remove yarn and hang it up to dry. If cotton is to be dyed, add cotton to dye material and let stand 24 hours. If a deep blue is wanted, add more mixture. When the yarn hanks were dry, they were colorfast.

The spinning wheel was a necessary piece of furniture in every cabin. If there was a young daughter, she was taught to spin and weave at an early age, even when a platform had to be built for her to walk on.

If she were going to make clothes for the family, she might use plain cloth, but she also had her methods ² of adding figures to the cloth. She often took small beans and tied them tight at various places in the cloth and then dyed it. When the cloth was dry she removed the strings from around the beans. The result was that a white ring was left in the cloth. That was surely one

1. Susan Allison used this dye receipt.

2. Mary Ann Bunting told me how to make figures in cloth.

way to show ingenuity and inventive power on the part of the pioneer woman.

She spent many long hours making coverlets. But the manufactured ones were coveted. She would take two home made ones and trade them for a factory-made one. Some coverlet patterns she used were: rose of sharon, cart wheel, and flower of the mountain.

Every cabin had its candle molds. They were often about ten inches long, consisting of four brass tubes. After weaving cotton wicks of strings or linen wicks, she strung them through the tubes, holding them tight at both ends by tying them to a stick. She kept the wick taut so that it would remain in the center of the mold. Into those four molds she poured melted ¹ tallow, letting the tubes stand up-right for the candles to set. When they were firm, she untied the stick, immersed the candles in warm water for a minute to loosen them and then slid the candles from the mold. Then she repeated the process until she had finished her candle making for the year. In those days when one neighbor met another in the autumn her question was not about clubs or home bureau; she had a pertinent question, "Have you made your candles for winter yet?" In the winter she could keep the candles very well, but when spring came she buried them to prevent their melting and removed them only as she needed them for use.

The pioneer woman was clever and resourceful. In no way did she show it more than in caring for the sick. Often a doctor was not near. Certainly there were no hospitals nor nursing homes. The ailing ones were cared for within the home, and the woman acted as doctor, nurse, and house maid. She learned remedies to use on her own family. If a neighbor woman were ill, she went to the sick home and took charge. She prepared her own remedies, nursed the sick, washed, ironed, cooked, scrubbed, and cared for the children. Sometimes she stayed a week or two. She was not paid, nor did she

1. Sophronia McKibben showed me the candle making process.

expect pay. Her services were given out of the goodness of her heart.

Although the pioneer woman early learned to make her own muslin as well as to card wool and make heavy cloth. That muslin in the native state was what is now referred to as "natural" in color; it was cream-white or tan white, not white. The woman was not daunted; she bleached her muslin white. Here is a bleach used in western Leech by the early women settlers. 1

"To bleach muslin use chloride of lime one cents worth for a yard of material. Dissolve the lime in a kettle and set over night. Drain off. Strain. Put in a tub and add enough water to cover the cloth. Soak one hour. Stir with a stick (Clever way of saying not to use metal). Rinse and boil. Cloth will be white."

The same people were apt at dyeing yellow material too. "To dye 5 pounds of goods, dissolve 1 pound sugar of lead in water and $\frac{1}{2}$ pound binchloride of potash in a different vessel using same amount of water. Dip goods alternately in both vessels until you get the color desired. Rinse and dry. If orange is wanted dip rags in hot lime water before rinsing."

The same people had their cures too. "To prevent typhoid fever use 3 oz. fine coffee in granitized kettle. Pour one pint cold water over it and set over night. Next morning heat to boiling point. Drink hot or cold. Guaranteed to prevent typhoid fever, cholera, erysipelas, and malaria. Do not use sugar or cream in drink."

In the earlier days before the women had muslin or other goods to dye or bleach, they depended on the animals of the forests to furnish clothing material. Doe skin was soft and pliable when properly treated, but those women did tire of skin dresses. It was a happy day when enough tanned deer skins were saved to float down the Little Wabash to a trading center to trade for 2 cloth. When that first calico was brought home after

1. Marie Taylor furnished this information from a scrap book of her grandmother who was a descendant of Betsy Harris.

2. Wayne County History as told by Betsy Harris Goodwin.

one of those trading trips down the river, the women were as happy as queens; they had material for a calico dress.

Most pioneers knew that tea leaves bound on a burn would give relief. Later swabs of cotton were used by doctors, each time the dressing was changed the cotton fibers tearing the wound open again. One doctor recently said, "The Chinese knew tea leaves would ease a burn. It took science about 2,000 years to catch up." The pioneer woman knew the use of tea. 1

She had other cures too. She knew that in case of pneumonia that the patient should be kept away from drafts. She added her onion poultice to the chest. She used it on the throat for colds. For soreness of muscles such as is felt in the joints she used mullein poultice. She gave boneset tea to relieve high temperature. For a cold she gave pennyroyal tea or sage tea. She dried watermelon seeds and used them to make a tea to give to one suffering from kidney trouble. Hoarhound tea was good to check a cough. That tired-run-down feeling that came in the spring she knew was caused by lack of proper winter diet; she had no means of preserving many raw foods needed. She did have a remedy. She made a tonic of white oak bark, wild cherry bark, or the cherries, and burdock root mixed with some whisky.

All year she collected herbs to be used for medical purposes. In winter they hung to the rafters or in the attic.

Perhaps one way she served the community best was her delivery of the new babies. Often one woman in a community went from home to home to perform that service as needed, even at the time she was bearing her own children. **Mid-wife** was a name seldom used. She was more likely called "granny." Even years later when a doctor did make calls at the home to deliver a child, a woman of the neighborhood was the nurse.

1. My mother saw her mother and her mother-in-law use these remedies.

When the roads were bad and the doctor late, she often had the baby taken care of when he arrived. 1

The work of the pioneer man was not done on an hour basis either. He was not a specialists in that he did only one piece of work; he had to know how to do many things. He had to know how to clear the land, build his home, farm with crude tools, shear his sheep, brand his stock, for they ran loose in the woods, make his own wooden feeding troughs, mend his harness, keep the wood supply at the cabin, hunt for wild meat, or butcher his own animals, and sometimes make the shoes for the family. He did have wooden shoe lasts on which he half-soled all boots. He also put patches on shoes. In fact, there was nothing in home making that he did not know about.

As his cabin making process has been told, we shall not repeat that. He did keep a stack of hand made clapboards in the woods to use whenever needed. He killed large trees, cut them, had log rollings at which all neighbors helped, piled them in large heaps and burned them. The women and children came too on such days, helping prepare a big dinner; the women quilted in the afternoon. At night on such days they often had a party or a dance.

The man plowed with a one-horse plow. Sometimes he used a yoke of oxen. At corn planting time the whole family helped. The children could drop corn and cover it with a hoe. Later someone devised a better method 2 for covering the corn. A large sand rock, flat in nature, had a hole bored through it. Through that hole a rope or chain made it possible to drag that flat rock down the row of dropped corn to cover it. A small boy could ride a gentle old horse to do that task. That saved back-ache and time. The corn was cultivated with a hoe too; sprouts sprang up all over the field and had to be cut

1. Mary Hallam was the woman who was present at nearly all births in the region south of Scottsville from 1883 until 1912.

2. Chet Woods told me how the corn was covered with a rock.

out. At harvest time all corn shucking was done by hand.

When wheat was planted it was harvested with a cradle, all that back breaking swing being done by hand. After cutting the wheat, he gathered arm loads together and bound it into bundles. At first he threshed by flailing the grain on the barn floor. Later he stacked his wheat in stacks until fall and then had it threshed by the first threshing machines. The machine was pulled from home to home by oxen or horses. The horses then supplied the power, tramping, tramping, to thresh the grain.

Those threshing dinners are a thing of the past, but they were so wide spread that they deserve mention. That will be done later.

The pioneer always had a rifle, and he was an expert using it. He could snuff a candle with his gun without putting out the light. He used his gun to supply the home with meat, to kill wild beats that harmed his crops, and sometimes to fight Indians. He was an expert and never gave excuse for lack of meat to eat. First it was bear or deer, later squirrel or wild turkey. The rifle had a prominent place in the home. Often it rested on wooden pegs above the door.

In winter he often made great wooden rafts and floated logs down to Carmi. That gave him a little cash and rid his land of trees.

When stock ran outside each man had his own brand, often a slash in one ear, or a slash in both, or an underbit in one. No man copied the brand of his neighbor. In order to entice his animals home in the fall, he often fed them corn at a certain place. It is true that other animals also ate the corn. It made it easier to collect his own, penning them to be shipped to Cincinnati. The woods did furnish much free feed in those days, nuts for hogs, wild grass for cattle. He had small fields fenced; he had to, to protect his crops. Even if he penned his stock, other stock was running wild in the woods. Carpenter's work, butcher's

work, farming, woodsman work all were his, but that did not end the toil. He had little to read at night. He had work to do anyhow, mend harness or mend shoes. Just as the woman had to know how to do everything to operate the household, so he had to know how to do everything to farm. It was team work on the part of both that helped build this region from a wilderness to a settled community.

A custom, not confined to Leech, was the use of water witches to locate underground water streams. ¹ They have been mentioned, but a specific case that has been publicized should be included. The Parks family lived near Scottstation. There had been difficulty in getting a well that furnished water to use, both at the house and at the barn. The farmer hauled water three years from the Little Wabash. That was tiresome work. Finally his wife reached the point where she could no longer tolerate not having water. She called the water witch, Jed Perkins, to locate a suitable site for water supply. With his forked peach limb he walked back and forth on the Parks premises. He located water near the house, right where the lady "lowed it was" and where it would be convenient for her use. Perkins told the farmer to dig twenty-five feet and he would find a good supply of water. He also found a vein near the barn and told the farmer to dig there twenty-five feet and he would get a good supply of water, all he'd need. The farmer was disgusted with the witching, or divining, idea, but he was tired of hauling water. He dug a cistern at the house at the spot named and ran into rock. He dug a well at the spot named at the barn and at twenty feet ran into rock, which might reach to China, he thought. He was more than ever disgusted with water witches; he began hauling water again. Much trash was thrown into the well hole near the barn. The well hole at the house was used as a cistern. In the meantime the farmer used dynamite to blast out stumps on his farm;

1. Story was printed in April, 1954, FATE. It was also told me by Bill Woods.

he had a supply of sticks stored in a building. His son helped the father use the dynamite and knew its power. One day while the elders were at church a neighbor boy came to visit the son. Both had known how Perkins witched for water and decided to try. When they approached the water hole with trash at the barn, the sticks began to twist and turn downward. They stepped back and counted the distance. They decided that Perkins was right; water was there but twenty-five feet down. The neighbor lad suggested they clear the trash from the hole, use some dynamite, blast out that rock at twenty feet, and bring in water. Before doing that work, they tried the water hole at the house, but that cistern had water in it, and the peach sticks did not twist downward. Not daunted, the boys returned to the barn, cleared the dry water well, snatched a stick of dynamite and were going to make use of it when the farmer returned. Knowing boys, he guessed what they were doing. He told them that if they brought in water in that well, he would give each ten dollars. If they did not, they had to refill the well for nothing.

They used the dynamite but it did not throw as much rock upward as they expected. It seemed a failure. They decided to throw the trash back the next morning. When morning came, the well had an ample supply of water; the blast had broken the rock downward and a lasting supply of water came through. The farmer paid each the promised ten dollars. That success made them also blast the house cistern, where the peach sticks would not work over a water supply. The same result happened there, a full well of water.

Aunt India Locke (who died a few years ago) recalled that in the early days the farmers did not raise so much corn as the coons and other animals destroyed it. Then there were many more wooded regions for the animals to harbor in. It is a far different condition from that of to-day when tractors roll over many acres of farm land to plant large fields of corn and the corn picker in

the autumn does the work of harvesting the corn that was once done by hand.

She recalled that their crops were mostly tobacco and flax. Of course the flax wasever used in the early days for weaving; all coverlets being woven on the linen thread, the wool yarn being used as woof, the linen as warp. But tobacco in Leech to-day is unknown, not in the growing state. Caster beans were also raised. 1-

These tax receipts over a period of years on about 280 acres (receipts from L. H. Harris papers) show conditions regarding the increasing tax rates. For the year 1846, tax \$5.69; 1848, tax \$6.01; 1857, tax \$26.02. (This included state, county, and school, likely the first tax for schools); 1866, tax \$45.42, includes town tax; 1871, tax \$65.24, includes state, county, town, school, road, railroad, county special, dog, and back tax; 1874, tax \$61.14; 1877, tax \$56.19, includes corporation and interest.

To-day's red tape for loans may not be new. The same source of material revealed an application for a \$500 loan, 11-13-1875. It was a questionnaire. These questions were asked: How much land? What improvement? How far to railroad station? Quality of land? Kind of soil? How much crop land? Water supply? Healthfulness? The answer to that was "Had no chills this year." Buildings? Fruit? Answer to that was "About 80 trees, apple, peach, and cherry bearing." It is notarized by C. C. Boggs and signed by two witnesses who appraised the land and stated applicant was over twenty-one and of sound mind.

Jim and Lizzie West lived several years on the hill a short distance west of the Allison School house. They reared a large family there. After his death, she lived south of Chandler School. The descendants of her daughter still live there. Her daughter, Melissa, married Herman Fisher. Their sons were Roy who married Bessie Pope; they had one daughter who married Carl Kimbrell; she lives in the neighborhood. Arley married Leta Petti-

1. Marie Taylor gave this information.

grew; they have one daughter and they live in that neighborhood, as does Arley's daughter, Carmen O'Daniel, and her daughters. Naaman married Eunice Johnson; they live in the same neighborhood. Mervin Fisher married Wreatha St. Ledger; they live on the home place with the father. The mother is dead.

A brother of Herman, Rude Fisher, lives in the same vicinity. He married Melinda Bell, and after her death ¹ he married her sister, Maud Bell. 1

According to old beliefs, the child who was born after its father's death had the power to cure rash on babies. Aunt Lizzie West practiced that cure by blowing in the mouth of the infant and repeating the correct words. She also drew fire from a burn so that the burn soon ceased to burn and smart, if she could get to the burn soon enough after the accident.

The huckster wagon was not a product of the earliest days, but it is now a thing of the past. The huckster wagon was drawn by two horses over the dusty roads in summer. The man planned his routes and made each route once a week. In those days before the day of the car the coming of the huckster was an event in the lives of many country people. The children were told to gather the eggs for the huckster. They watched for him eagerly. If their mother did not want anything except some groceries, that was a disappointment to the youngsters. That meant that only the little door at the side of the wagon would be opened. The man would reach in to find the wanted commodity. It was only a minute of getting a glimpse of the interior of that wagon. It was a great event if the mother wanted some drygoods, some calico or muslin, or some thread. Then the drop door at the back end of the wagon was let down, and the children eyed with wonder the marvels of the interior of that wagon. He always carried at least three bolts of blue calico and one or two of red.

In the early days there were no radio reports on

1. Ethel Jones told me this. Her mother had told her.

weather conditions to warn the farmer. There were no daily papers to give a brief report on the weather, but the people had their own signs which they observed. They watched the sun set to see if it went down behind a bank. If it did, they expected rain the next day, or snow, depending on the temperature. If the smoke came down from the chimney, they expected precipitation within a few days. If the horses ran about wildly in the lot in the fall, they expected much colder weather by morning. If the corn shucks were tight to the ear at shucking time in the autumn, they expected a severe winter; if shucks were loose, they expected a mild winter.

Aunt Rhoda Smith of western Leech had her own method of predicting the amount of moisture to expect for a year. On New Year's Day she took twelve onions and cut a slice from the top of each. She placed the twelve in a row, letting the onions represent the months of the coming year. She put salt on the cut top of each onion. If the onion brought out moisture, the month represented by that onion would be wet. If the onion absorbed most of the moisture, the month would be dry.

Because the Little Wabash River played so large a part as a means of transportation in the early days we include this tribute to the river, a poem accepted for publication in a National Anthology of American Verse.

Little Wabash River

Lelah Allison

You wander by o'er rocky shoals;
You dip and surge quite low.
What are your distant ocean goals
As through the woods you go?

Green branches sway to steal a sip
Beside the rustling corn;
In dreamy joy they dip
To greet the lilac morn.

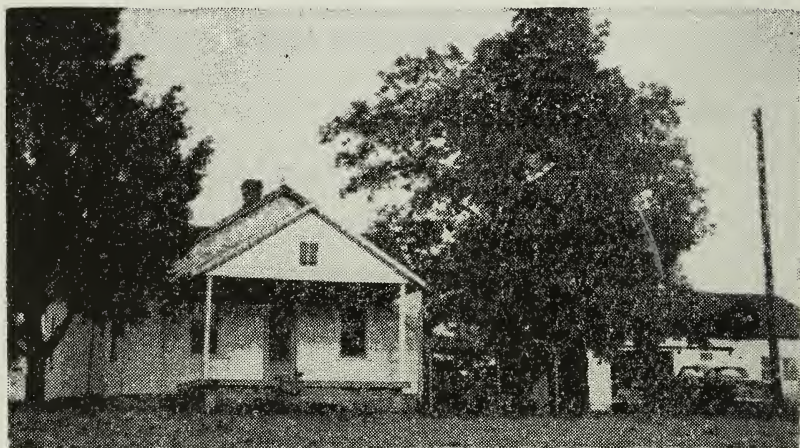
The sycamores are tall and white
With balls of softest brown.
You murmur softly through the night
With softness as your crown.

Crumbled ledges of broken rock
That jet into your stream
Hold back your water as a lock
Beneath the sunlit beam.

The lacy shadows in their joy;
Move softly without dash;
Projecting limbs, your only buoy,
Form pools for fish to splash.

You kiss the toes of Effingham;
You pass by Golden Gate.
You sometimes flood without a sham
And spread o'er miles of state.

The crumbling soil of Illinois
Gives color with a dash
To you, a pretty, lavish toy,
Winding Little Wabash.



The present Charlie Harris Home. Near here the first home in Wayne County was built in 1814.

PART TWO.

Early Life In Leech, The People

In 1800 very few white people had ventured inland from the waterways to make their home in Illinois. Hunting trips were made through the region, following old buffalo trails (which later became winding roads), and some exploration trips were made. In 1800 the French lived on the Big Wabash on Coffee Creek, an ideal site except for the Pianashaw Indians, who caused trouble with the whites at times. They are the tribe that later massacred the Cannon family; near Grayville, the father and son killed, the mother and daughter ¹ carried into the woods where they lived with the Indians until ransomed by friends. As the Pianashaw village was near the Wayne County line, those two women lived in or on the border of Leech during their captivity.

It was the Lavulette brothers who built the very first horse powered mill in this region, a business that made Rochester thrive. The first settlers in eastern Leech went to that mill for meal. When Dr. Baker bought out the Lavulettes and opened a packing plant, that gave a way for the early eastern Leech settlers to ship their pork.

It was in western Leech, however, that the first cabin was built in 1814 by Isaac Harris. His brother also settled near; others from the south came to that region. The Harris family had come from Kentucky on pack horses to White County and then on to Leech, after the men had fed their hogs there on "mast" in 1812 and liked the place. 2

Indians often camped along the Little Wabash, not far from the Harris cabin. For some reason Harris and an Indian had a quarrel. Harris killed the Indian. There were laws against whites killing natives, but they some-

1. Wabash County History. The massacre of the Cannons was in 1817.

2. Wayne County History.

times took the law into their own hands. The affair was kept fairly quiet at the time. Harris fled, taking his family with him back to White County. Then he served in the War of 1812. By the time that was over the Indian trouble with Harris was almost forgotten. He returned to Leech, for he liked that territory and this time made his permanent home there. His brothers, Gilham and Elijah came with him.

On the site of the first white home in Wayne County now stands a white house, the home of Charlie Harris. He says the first home of Isaac and Jennie Harris, first settlers, was a cave north of his home. When Isaac and wife Jennie came to Leech from White County, where they had stopped at Big Prairie for a while, his brothers Gilham and Elijah Harris came too to make their home here. The first cabin was in S. E. quarter of the S. W. quarter of the N. E. quarter of section 31, T2S, R9E.; this cabin Betsy Harris Goodwin said had a dirt floor but was completely covered by four bear skin rugs.

Elijah Harris moved to Hickory Hill Township in 1830 and later went West where he died. 1

The children of Isaac and Jennie Harris were: Elizabeth (Betsy) Harris Merritt Goodwin; Sally Hooper; Meritt Harris (moved to Moultrie County); Stephen M. Harris, born 4-13-1818, died 8-17-1898 in Thomas County, Kansas, married Mary J. Gaston in December, 1837, and had eight children; and Lemuel Hatch Harris, the youngest son, born 1821, died 1863.

Betsy eloped April 2, 1822, and married Stephen Meritt and had ten children. Two sons, Isaac Meritt and William H. Meritt survived her, also her daughter, Polly Hodges. Betsy later married James Goodwin, who

1. Charlie Harris, Rosa Vaughn, Bell Moffit, and Marie Taylor gave the Harris history. Marie Taylor has co-operated wonderfully in securing facts of families, schools in western Leech, camp meetings, Church, and many facts of early life from her grandmother's scrap book. She copied the old poem from that scrap book, the poem included in this section of the book. She also has Capt. Murphy's Civil War letter which is quoted.

also survived her. The Goodwin descendants are listed in the Goodwin record.

Lemuel Hatch Harris and Elizabeth Shrewsbury were married 12-15-1842. Their children were: Mary Murphy, Rosy Fenton, Indiana (called India), wife of Elder G. N. Locke, (a Baptist minister), Lucy Harl, Sarah Harl, Emeline Simpson, Martha I. Jackson (Sherman's mother), Eliza Ann E. Vaughn, Isaac, James, Samuel, Hampton, Wilson, Buchanan (called Buck). He has two daughters still in Leech, Cynthia Laws and Rosa Vaughn.

Mary Harris Murphy and William Murphy from Breckinridge County, Kentucky, (a captain in the Civil War) had six children: Jerry, who married Ada Pottorff; Hampton, who married Mary Moore; Jim and Lucretia unmarried; Rachel, who married George Merit; Julia, who married Jimmie Harris.

The children of Jerry and Ada Murphy are Corrine Merrit in Fairfield, Ralph in Michigan, and Marie Taylor, the only one now living in Leech Township.

The children of Hampton and Mary Murphy are Mabel Day in Golden Gate, Ivan in Anderson, Ind., Hampton in the Navy, and Ruth Laws.

William Murphy's parents were Jeremiah and Ann Harl Murphy. Their children were: William, Sallie Simpson, Rachel Reeves, Rebecca Reed, and Jeremiah.

Surviving descendants of those early settlers listed ¹ are the following in Leech: Lem Harl, Carrie Cox, Minnie Smothers, Ella Walker, all children of Sarah Harl; also Naomi Redfern, daughter of (Lem) L. H. Harris II; Esther Moore, Rosie Vaughn, and Cynthia Laws, daughters of Wilson and Mabel Day; Hampton Murphy; and Marie Taylor; and Mary Moore Murphy, widow of Hampton Murphy, and Cynthia Bell Harris (widow of Lem Harris), who is now in T. B. Sanitarium in Mt. Vernon.

1. Charlie Harris and Marie Taylor gave the John Harris record, Marie gave the Funkhouser story.

John M. Harris and wife Sarah C. Parker were natives of Kentucky, who lived near Bowling Green. He came here first and then went back there to marry her and bring her here. He was a relative of Robert Harris, brother or nephew. John M. came here in 1840.

Their children were: Susan Holloway, Elizabeth Inskeep, (wife of Dr. J. E. Inskeep of Merriam), Anna Harl, Beuna Fenton, Viola Johns, Prude Boze, Emma Sloan, Robert, and John. When his wife died he married Jennie Harris, widow of Isaac Harris II, a grandson of Isaac Harris I. They had eight children: John (deceased) married Minnie Spruell and had seven children, Flossie, Ed, Katy, Lila, Arnold, Fern, and Vincent; Cleave (deceased); Oliver, who had eight children (he lives in Tulsa, Okla.); Thomas, who died in Tulsa, had five children; Robert, who went to Arkansas, had four children; Jim, who went to Arizona; Mabel Bell, who has two children, Leo and Lavern, all in the township; and Charlie B., who has one son; both live in the township.

Of this group Mabel, Charlie, Oliver, Buena, Viola, and Emma survive. Mabel and Charlie are the only two in the township.

John M. Harris lived to be very old. On his birthday each year the family had a social gathering and presented him with a gift, one time a suit of clothes.

An interesting story told of P. L. Funkhouser, who came here in 1816, is that he bought corn and hogs for the New Orleans market, shipping them to that city by flat boat, the first flat boat to descend the Little Wabash River; he made four trips each year. He built the first brick house in the county in 1830 and was in mercantile business in Burnt Prairie until driven out by outlaws in 1863; he was once the largest land owner in the county. Later Edna Gorden owned the farm; now Charlie Harris owns it.

The Harris and Murphy families made their contributions in service in the War of 1812 and in the Civil War. Mary Harris, daughter of Hatch and Elizabeth Shrewsbury Harris married William Murphy, who had

served in the Civil War. In those days there was no censure placed on letters written home. The place the army was stationed and the expected combats were written about freely. Lieut. William Murphy, later ¹. Captain Murphy, wrote a letter to his mother Ann Murphy, June 16, 1863, from Snyders Bluff. "It is thought that Joe Johnson will in a short time try to raise the siege of Vicksburg . . . The people at home don't know what war is, but it isn't no more to walk on dead and dying men than to be a hog with cholera."

Lieut. Murphy also expressed his concern about his mother and offered to send her his next pay if she needed it. Mail was slow reaching men in the service as he expressed his regret that he had not heard from her for a long time. Men then as well as now were interested in knowing how the people at home were faring. He asked of several relatives and sent them his greetings.

Ann Murphy was a thrifty woman and likely did not ask much of her son. She had 160 acres in western Leech. She tucked away with her other papers her tax receipt for her land in 1856, a total of \$6.38 tax on her 160 acres.

The Murphy family came to Leech from Barnhill during the Civil War; their place now is owned by John Felix. First Murphy built one log room; then he added a room with a covered porch between. Marie Taylor, who has given much information about the Harris and Murphy families, was taken there to live with her grandparents when her mother died in 1905.

Gilham Harris, brother of first settler Isaac Harris, and who came to Leech in 1812 with Isaac to bring their drove of hogs to feed on the "mast" of the Little Wabash region, was a member of Capt. Willis Hargraves Co. Rangers and Indian Fighters, who camped at Fairfield one time.

1. Marie Murphy Taylor has the letter Lieut. Murphy wrote his mother, also the tax receipt of Ann Murphy. From her notes also came the information about Gilham Harris.

The story of the Harris family and others of that ¹ day was told in rhyme and published the latter part of the last century. Time and use has not dealt kindly with the article and so some words are missing. Because the verse tells a story of the early days of Leech, it will be copied. Dots will indicate the parts that are missing, but it tells an almost complete story as it is. It includes much that has been already included, but this unknown writer of the verse had the story from those early people who had experienced some of the things mentioned.

History of Olden Times Told In Rhyme

Isaac Harris, a hunter bold,
Came to White County in days of old,
Settled at Big Prairie—then moved again
And built the first cabin in the county of Wayne.

Another family with this family came,
... George, if I mistake not the name.
These families their cabins did build
On the banks of Pond Creek and there the soil tilled.

Wild deer and honey their table supplied.
The bear was slain for his fat and hide.
Many swine the hunters brought.
Food for them in vain was sought.

Big Creek bottoms they found one day
Filled with mast—five miles away.
Here the swine were speedily brought.
Young Boltinghouse to guard them his father besought.

His father reluctant, the permission gave.
They saw him no more till they saw his rude grave.
The War of 1812 came in
And the Indians who had friendly been

1. Marie Taylor had this poem in her grandmother's scrap book.

Were summoned to Massilon on the Wabash River,
Where Teumseh a speech to them did deliver.
The villians assembled at the great Indian town.
Tecumseh in a canoe on the river came down.

And there on the Wabash with livery green
Such a concourse of warriors had ne'er before seen.
He spoke to the Indians with eloquence great.
Those wonderful words had a wonderful weight

On the minds of the Indians. They determined to
take

The lives of all whites from river to lake.
The Cannon family at Grayville was killed.
Blood on the Embarrass was wantonly spilled.

The whole Wabash valley saw blood and fire,
The mother, the daughter, the son, and the sire.
All met the same fate. Now these same Indian dogs
Young Boultinghouse killed while watching his hogs.

They scooped him a grave on a lone little knoll.
The body sat upright in a rude little hole.
They covered his lower parts with dirt all around.
The arms and the body they left above ground.

To signify they a hunter had killed
Around the dead man's arms a fire they did build.
And burned them both off. They then killed a skunk
And left it lying by the trunk

To signify to those who would see this sight
The Indian's estimation of the white.
When the charred remains were found
Buried beneath the silent ground

Ike Harris and the dead man's father
Believing it not safe to bother
The Indians then, they left the dead.
To Big Prairie's fort they fled.

There they did stay for months eighteen.
There the Indians often were seen.
Of the fort they seemed afraid
As no attack on it was made.

Many who stayed without the fort
Were killed says an old report.
On . . . Prairie was Morgan slain.
. blood and the ground did stain.

. . . was killed at Baker's lick
And brained by a hickory stick.
Many others also fell
Whose names we can't at present tell.

And then at last came this way
Brave men who drew no pay.
They searched the county for miles around
And killed the Indians wherever found.

When news of peace was brought
Isaac Harris his cabin in Wayne now sought.
It, strange to say, was standing still
As he left it on the hill.

Wilson and Boultinghouse came back.
. . . followed in their track.
. . . and Williams also came
And another family, Cates by name.

When Boultinghouse returned his attention turned
to the Indian dogs
Who killed his son and stole his hogs.
He and others came upon their track
And then with Harris he then went back.

Masters and Mr. Cates,
The Indians found and sealed their fates.
The Indians numbered four or five.
The boy's pony was found alive

They from young Boultinghouse had stole
Then buried him in that horrid hole.
They found the Indians by the river bank
And sought the red men to outflank.

They got between them and their guns.
One tried to show how fast he runs.
But he was seen by the boy's dog Beeve
Determined the Indian should not leave.

Into the river he did bound
And caught the Indian who was quickly drowned.
These Indians were killed on a little ridge
Not a hundred yards from the railroad bridge.

That spans the Wabash near Myers mill.
Ike Merrit can show you the spot there still.
After this the settlers were troubled no more.
The dreadful Indians' day was o'er.
Prosperity and peace now reign supreme
The Indians are faded as in a dream.

Elizabeth Harris, ten year-old daughter of Isaac and Jennie Harris when she came to Wayne, and who contributed much to the development of Leech Township, married Stephen Marriot and later John Goodwin; the Goodwin's had only one child, James. The descendants through James are numerous, and so the line of descent of this pioneer woman are far reaching. ¹

James Goodwin married Julia Matthews. Because the children and grandchildren of James and Julia are so many, each of their children and the grandchildren (the children of each particular child of James) will be in separate paragraphs for the sake of clarity.

James' son Jim Goodwin married Lou Hodges and had the following children: Beatrice Hawry, Jean Ellen Goodwin, Ivan, and Carroll.

1. These descendants of Betsy Harris Goodwin and John Goodwin were given by Mr. and Mrs. Tom Goodwin.

Tom Goodwin married Maggie Hodges. Their only child is Wilma Hallam, in Mt. Carmel.

Sam Goodwin married Finey Crews. Their children were Marie and William. Then he married Rachel Butler. They had one child, Gladys. Then Sam married Ad King.

Charles Goodwin married Maggie Crews. Their children are: Murray, John, Vernetta, Fred, and Clarence.

John Goodwin married Lizzie Turnin. They had six children: Julia, Charlie, Rebecca, Sherman, Emma, and Johnnie.

Mollie Goodwin married John Hooper. They have seven children: Logan, Roy, Hattie, Carrie, Leland, Cynthia, and Sammie, who married Bertha Hallam and lives across the road from the western border of Leech in Grover Township.

Lavisa Goodwin married Loren Cable. They had two children, Opal and Ray.

Jane Goodwin married Ot Book. They have three children: Jim, Julia, and Bob.

Emma Goodwin married Oliver Harris. They have seven children: Lura, Raymond, Elberta, Faye, Wanda, Charles, and Ira.

Selma Goodwin married Frank Malone. They have three children: James, Jean, Kenneth.

Another Harris family in western Leech is the ¹ Robert Smith Harris family. Smith was a son of Thomas Harris, who came here from Kentucky. Thomas was not a relative of the Isaac Harris family. If he were, it was distant relationship. His wife was Telitha E. Harris. As was usual the family was a large one. Smith had six children that lived to adulthood: Tom, Sadie, Charlie, Sam, Pernellia, and Elizabeth.

Tom married Mary Trousel and had three sons, Robert, Jeff, and Joe, the latter now living in Leech.

1. Smith Harris family record was given by Ethel Harris Hallam, who proudly points out the fact that she was born on the site of the first home built in Wayne.

Later Tom married Addie Turnham and had one child, Ethel, who married Elmer Hallam, and they live in Leech. They have five children: Lyman, Ivan, Morris, Mary Margaret, and John Thomas.

Sadie married Tom Fetters but had no children.

Charlie married Celia Vaughn and had five children: Tressie, Fred, Frank, Glenna, and Stella. Tressie married Ben Smith. Frank married Eliza Hallam. Glenna married Perry Walker.

Sam married Julia Hoffee and had six children: Joe, Mark, Bonnie, Florence, Sadie, and Bertha.

Pernellia married Abe Chapman.

Elizabeth married William Moffit and had seven children: Savannah, Luther, May, Sam, Bell, Margaret, and Maud.

Maud married Chet Knodell, who was a merchant in Golden Gate several years. Of this last family, four live in Golden Gate, Maud, Sam, Bell, and Margaret.

George Merritt from Union County, Kentucky, followed the Harris families here in 1816 and made his home near the Harris homes.

Alexander Campbell came about the same time; he settled in northern White just at the south edge of the 1st Wayne line. Later, members of the family did settle in Leech. Campbell Hill derived its name from old Uncle Jimmie Campbell. Three other families followed shortly afterwards: Daniel Gray, Clarinda Hooper, and Samuel Slocumb all from the South. Western Leech was fast becoming one of the first settled regions in Wayne.

Some neighbors from Kentucky followed but went farther north to Massilon. William Baton was one; later he moved to Leech and settled just a short distance east of Wabash, later called Scottsville. He lived there until his death in 1844.

The Little Wabash was ever an attraction for it furnished a waterway to travel and to haul commodities. At Beech Bluff a settlement was made by Hampton

1. Wayne County History.

Weed, who built a mill there and so furnished meal for the settlers. Flatboats were made there to haul timber and pork down the Wabash. It was a busy stream, and Beech Bluff for several years was a thriving settlement. The first accidental drowning in Leech occurred at Beech Bluff.

John J. Funkhouser came to this territory November 5, 1842. He brought 116 slaves. Others brought one or a few slaves to this region, but that number of slaves was such that it could have been the turning point to make Illinois a slave state, if Birbeck, the English settler at Albion, had not strongly fought the slave issue in Illinois and was instrumental in making it free territory.

Mrs. Elizabeth Harris came to Leech from Kentucky, August 16, 1822. Nalbert Merritt came November 6, 1819, from South Carolina. Carl A. Winzenburg, born in Germany, June 27, 1821, came to Leech in 1864, bought 360 acres of land at ten dollars per acre. All those homes were in western Leech in the region later called Pond Creek. The John Laws family came from Tennessee. ¹

In eastern Leech settlements were being made at the same time. Most of those earlier people came from the east, Rochester and Indiana, and down the Ohio. (Of course many of those had come to those places earlier from Kentucky and other southern states.) Caldwellader Jones from Gibson County, Indiana, was the first white man to settle in eastern Leech, now the Dale Moore home on the Edwards County line, but others soon followed. In fact it was often a case of crowding westward from Edwards County. Jones built a cabin, somewhat like a tent. He used logs to form the sides. Then across a high pole across the center he put the cover, the temporary roof. He had too many other things to do to spend all that first season on his home. He came in February, 1816, following an old Indian trail, and buffalo trail, westward from Coffee Island in the Wabash River.

1. Mrs. Mary Murphy added information regarding western Leech settlers.

He had two horses, one to carry his supplies. His cabin was in the N. E. of the N. E. of Section 25, T2S, R9E. Since it was there the first white child of the county was born, the location is important.

By the first of May he had a plot of ground ready for corn. He visited his mother in Gibson County and his ¹ bride, the former Jane Anderson. He secured seed corn and other supplies and returned to his cabin. His younger brother John came with him. The two planted the first corn in Wayne County, May 10, 1816. The Harris brothers also planted corn that year in western Leech, but the Jones brothers managed to harvest their crop. They proudly claimed to be the first to raise corn in Wayne County. All the work was done by hand, and the plot was small. Animals from the woods fed on the corn; varmits they called them. Besides using the hoe to cultivate the corn, the plot had to be watched all the time to prevent its destruction.

So when Caldwellader returned to Gibson County for his bride, he left his brother to keep the varmits from the corn. That fall he brought Jane to her new home. It was there in that tent cabin that the first white child of the County was born later that same year, John Jones, who later became the first native teacher of the county. Some of these Jones descendants still live in this region.

While Caldwellader was gone for his bride and supplies an important visitor came to the Jones cabin, was gladly welcomed by John Jones, who invited the stranger to stay. He was a polished, educated, intellectual Frenchman, speaking several languages fluently. He was also an artist and later made designs for the pioneer women to use in weaving coverlets. He was a teacher and taught the children of the neighborhood. He never told his name, but he remained in the Jones cabin after the bride and groom arrived. It is likely that he came from Europe to one of the French settlements on the

1. A descendant of the Jones family wrote the story of the Jones settlement. John Jones the first child born here, also told the story in the Wayne History.

Wabash, perhaps Vincennes. Because he was silent about himself, it was surmised he was hiding out. When one remembers that in those days one lost his head easily in Europe if he opposed the ones in power, or if he were a scientist and offered new ideas to the world, it is no wonder that he fled. He did leave the Jones cabin for weeks at a time, but he would return; they supposed he visited French relatives or friends on the Wabash. For more than two years he lived in Leech most of the time contributing his bit toward building culture in the new land.

Caldwallader was a very strong man, a common thing among the back woodsmen. The strongest man was always revered for his power. He was also a wonderful marksman, even competing with men who were proud of their records. In 1818 he bought 160 acres just east of his home, in Edwards at \$1.25 per acre. He built a cabin there and moved the family to the better home. When Wayne was separated from Edwards in 1819 that left his first cabin in Wayne and the second in Edwards. He was energetic, a good planner and a hard worker. He was an excellent drillmaster and always preached preparedness. He always held positions in the state militia. It may be because of his preaching that when the Black Hawk War broke out in 1832 that all were prepared and that not one had to be conscripted.

In 1817 an almost tragic incident happened in the Elm River and Little Wabash River region. A man named Stark and his wife, both known to the Jones family, were captured by a band of Indians. The man managed to escape and made his way back to the Jones settlement, but his wife was carried into the interior along the Illinois River basin and was forced to be the consort of the chief. She never gave up the idea of escape and was ever alert for an opportunity.

In the mean time Stark was told by an Indian that his wife was dead. The whites and the Indians did meet and talk in a more or less friendly way. The whites seemed to think of all Indians as lying, crafty scoundrels

though. Stark accepted the Indian's word and remarried. He lived near the Jones cabin.

His wife managed to escape and alone hid in the woods and made her way to the southeast to join her husband. She lived on berries and slept in the leaves. About half dead from exhaustion she made her way to the Jones cabin. Mrs. Jones was almost terrified; she knew not what to do. She was aware that Stark had another wife. She took the woman in, fed her, and made her comfortable. In the meantime she told her husband of the woman's arrival. He spread the news over the neighborhood. What was to be done? Stark and his second wife were told and she offered to leave, but the pioneers argued against that; they held a session to discuss what should be done. It seems that they devised their own laws as they needed them. They decided that Stark had remarried in good faith and that he should keep both wives.

The first wife was told about her husband's remarriage; she was beside herself with grief, but she asked to see him. The thought of her reunion with him had led her to escape the Indians and make her way alone through the wilderness. The two women agreed to the decision of the neighbors; both would stay with Stark. They lived here until one of the women died. Legend does not say which one, but after that he moved away and was lost to the Leech people. The woman who died was naturally buried near her home. As there are three old small centeries in this immediate vicinity, her grave, unmarked, is likely in one. One cemetery is on the Edwards County side of the line on the present Charlie Fisher farm, northeast of the Dale Moore home. The second was a quarter to the southwest of the Jones home on a very high hill on the Phillips farms, now the A. E. Seifert home; that cemetery is a short distance south of the barn. The third cemetery was a quarter straight west on a high hill, the Huntsinger hill.

Caldwallader and Jane Anderson Jones had four children: John, Thomas, Robert, and Charles. After

Jane died in 1826, he married Martha Ham. Their children were Fanny Ewing, Mary Mansham, Celia West, later McKibben, Malinda Westfall, Evalina West, Eliza Burch, Frank Jasper, and James Madison. All reared large families except James Madison.

Charles Jones, son of Caldwellader, married Melinda West, daughter of Samuel West of Boultinghouse Prairie near Albion. They had four sons and a daughter: Ed, Sam, Rev, Truman, and Helen. They lived on the hill to the northwest of the original Jones home. Helen married Sam Briscoe of Edwards County and moved to Edwards. Rev married Cora Cullison of Edwards County; they had one child, Agnes. They lived near Scottsville a few years but moved away.

Ed married Ida Ridens; they had four daughters, Maud, Gertrude, Effie, and Virdie. Maud married Tom Leslie and lived in the township several years but moved to Bone Gap. Effie married Curt Mann and lived near Scottsville several years but moved to Mt. Erie. Their daughter Geraldine Mann married Virgil Bunting and lives in Golden Gate. Gertrude married Frank Piercy; they still live near the eastern border of Leech; they have spent all their lives on that farm. Virdie married Frank Smith of Edwards County; they moved to Albion. Of this line of these early settlers, Gertrude Piercy and Geraldine Bunting are the only ones now in Leech.

Sam Jones married Fannie Fewkes of Albion; they had five sons. They lived until their deaths on the Elias Clark farm west of Bethel Church. The sons are: Charles, Emmet, Roscoe, August, and Robert. Charles married Florence Ostendorf; they have seven children and live in Ellery. Emmett Jones married Ethel Stroup (daughter of Lane and Alice McKibben Stroup); they have two children, Clyde and Virginia, both at home; they live on the Stroup farm south of Scottsville.

Roscoe married Alice Simms; they have seven children and live near Scottsville. Robert lives in Washington state. August lives alone on his farm north of Scottsville.

Of this line of the early Jones settlers August Jones, the Emmet Jones family, the Roscoe Jones family, and the Charles Jones family all live in eastern Leech.

Two sons of Celia Jones McKibben, Elmer and John McKibben, spent most of their lives in Leech. Elmer married Kate Cullison. They had one son Earnest. John married her sister Laura. They had three sons: Hugh, Harry, and Rawleigh. Hugh married Iva Pettigrew and did live in the township several years, but they moved to Albion. They had two daughters. Harry left the township when he become grown. Rawleigh married Mary Seifert and had two children, Ruth and P. J. None of them lives in Leech.

All this line of the early Jones family have moved away.

A story was told of a Jones boy in the early days, a cousin of the above family. Pomp Scott and another man thought it fun to rub the boy's hair full of cucumber-burs. It was no fun to him; he was righteously angry. He defended himself with a knife as best he could, almost cutting the two men to pieces. They had him arrested. When authorities found him, the boy was lying on his father's grave weeping. He was freed, the plea being self-defense.

The Phillips family lived near the Jones place, later bought by Samuel Allison, given to daughter Sophronia, and now the home of Mr. and Mrs. A. E. Seifert.

The Bobbie Monroe family, the one who laid out the streets at Wabash, now Scottsville, settled on the farm that is now known as the James Pettigrew farm.

The Francis West family lived near here; they came from the Boultinghouse Prairie settlement southwest of Albion. They lived on the Huntsinger hill.

Dr. Alexander Stewart of Scotland, friend of George Flower, was persuaded to come to the Illinois country. He was a veterinarian in Scotland, but when he finally settled here, just south of Leech at what is now Burnt Prairie, he used his skill to care for people. His wife went with him to act as mid-wife when needed. We

mention him here for he was one of the first doctors many of the people of Leech had. He had lived at New Harmony, a friend of Owen. He was sent across the Illinois country on business to Natchez. He so liked the region of Pond Creek that he returned there to hunt, bringing others. They set fire to the region which burned off the high wild grass in the Pond Creek region back to the Little Wabash. That is how Burnt Prairie got its name. In 1825 he settled Liberty, later know as Burnt Prairie. When he came his wife said only one tree stood near the settlement. 1

A section of the Owens diary in the New Harmony library reveals the type of life lived in this region in those early days. The Stewart mentioned is the one referred to above. Even after living in the Burnt Prairie region he crossed this section of Wayne to visit his old friends at Albion. The Owens diary says: "I started about ten o'clock on horseback for Albion. Soon after crossing the ferry it commenced raining (He undoubtedly refers to the ferry across the Big Wabash at New Harmony.) and continued with little intermission until I arrived within one-half mile of Mr. Flower's house. It must not be denied that a ride over an uncultivated woodland country, where for many miles not a habitation or improvement is to be seen, without a single companion particularly over a deep muddy road, while the rain descended in torrents, is certainly a situation not to be desired. After dining about seven o'clock we drove with Mr. and Miss Ronalds in the Flower wagon to Albion. George Flower followed on horseback. The night was now beautiful, but the night was so dark that we were guided by a boy walking ahead of the horses with a lantern. When we arrived we found only a few persons because of the wetness of the weather; however, after visiting some time we entered the ballroom and found a

1. Cal Morrison, great grandson of Dr. Stewart, now of Burnt Prairie, told me of his ancestor. Carro Craig Long, also a relative of Dr. Stewart told me of his coming to America and being a veterinarian and then doctoring people here because of the great need for physicians.

considerable party. Among those present were Mes. Judge Wattles, Carter, Becket, Orange, Brown, Cave, Birbeck, the Misses Ronalds, Brown, Ross, Scott, Johnson, Judge Wattles. Messrs. G. Flower, H. Ronalds, Dr. Spring, Becket, Brown, Cave, Jesse Brown, Prichard, Barton and Wood. I led off with Mrs. Carter in a country dance. Afterwards in the course of the evening we danced a Kentucky reel; but except that, only country dances. I saw no one at all in the room intoxicated, which they said was often the case. On the contrary, though several stood near the whisky barrel, the greatest decorum was observed. About half past twelve we all went below to supper which was laid out on two tables and about half past one we went home as we had come. But some stayed until five in the morning." The following day Mr. Owen entered in his diary: "I talked with Mr. and Mrs. George Flower. Saw Mrs. Pickering, a pleasant women. After dinner Messrs. Brissenden and Stewart called. Stewart had just returned from Natchez. Among the questions asked him was how are slaves selling. One sold for \$500. Male or female? Female, a likely slave."

Since that gives a very vivid picture of life here at those times and was written by one well known in this region it seemed well to include it. Dr. Stewart surely practiced in Leech Township, and it is certain that others mentioned did business with people in eastern Leech.

Other old diaries of that time reveal much concerning the early way of life here and the interests the people had. A section is included from the diary of Rosander Smith, born at Unica, N. Y., April 9, 1817. He came to Illinois when four and kept notes from the time he was old enough to write until his death. In fact the region he speaks of includes the wooded area of Wayne to the east of the Little Wabash. "John Compton and others built a fort on Little Bompas Creek, and when the Indians came about we went into the fort until the Indians went away, and until the Shawnees were driven to Shawneetown. . . . John Compton went west from the

fort one day and killed a bear. The animal was in tall grass. It made a path in the grass. He saw it coming, stepped to one side and shot it. When he was taking out the entrails, he looked down the path and saw an Indian crawling toward him. At first he thought he would shoot the Indian, but he thought maybe there were more of them, and so he returned to the fort and gave the alarm. Three or four started out to get the bear, but they found out that the bear and the Indians were gone. . . . William Higgins, Ransom Ruark, Lord Rollins, and Medad Simmons, great hunters, killed from 100 to 125 deer per year. They saved the skins and horns and gave them to the neighbors. The wolves were very bad on the hogs and pigs. The farmers would make decoys in the pens with meat. They would get as many as three or four wolves at a time. The Indians were numerous about the settlement, doing harm, stealing hogs, and killing men. They were then driven to Shawneetown. Then every year they would pass the fort on their way to Peoria to get silver ore and take it back to Shawneetown on their ponies. When the Indians were driven across the Mississippi we could build better homes and live at peace."

The Indians did cause much worry to all early settlers. It is likely that the whites were as much to blame as the Indians. In the early days some whites took it upon themselves to seek vengeance without waiting for the law to act. After the War of 1812 the laws were strict regarding such matters, but the whites often took revenge and remained silent about the affair. Such was the case concerning the Boultinghouse boy, who was murdered by the Indians. The complete story was not told until after the death of all concerned. In 1814 the son of Capt. Boultinghouse rode into the woods to the west (which was the Leech Township area) to look for some hogs. Sometimes droves of hogs wandered from home. Each owner identified his own stock by a mark

1. The story was reprinted in the Mt. Carmel Republican Register.

in the ears. The horse the boy rode wore a bell, a common thing in those days in order to locate the horse when it was turned loose.. Men in those times could distinguish one bell from another just as many modern people know the sound of one car from another. No two bells ever sound exactly alike. Beve, the boy's dog, accompanied him.

Later the dog returned home alone. The father was much concerned at once, for the dog always stayed with the boy. He was afraid of foul play. He gathered some neighbors and rode into the woods to look for the boy and horse. At a spot near the western border of Edwards and the eastern border of Wayne they found the mutilated body of the boy, near the site of an old Indian village. There was no sign of the horse; it had strayed or had been stolen.

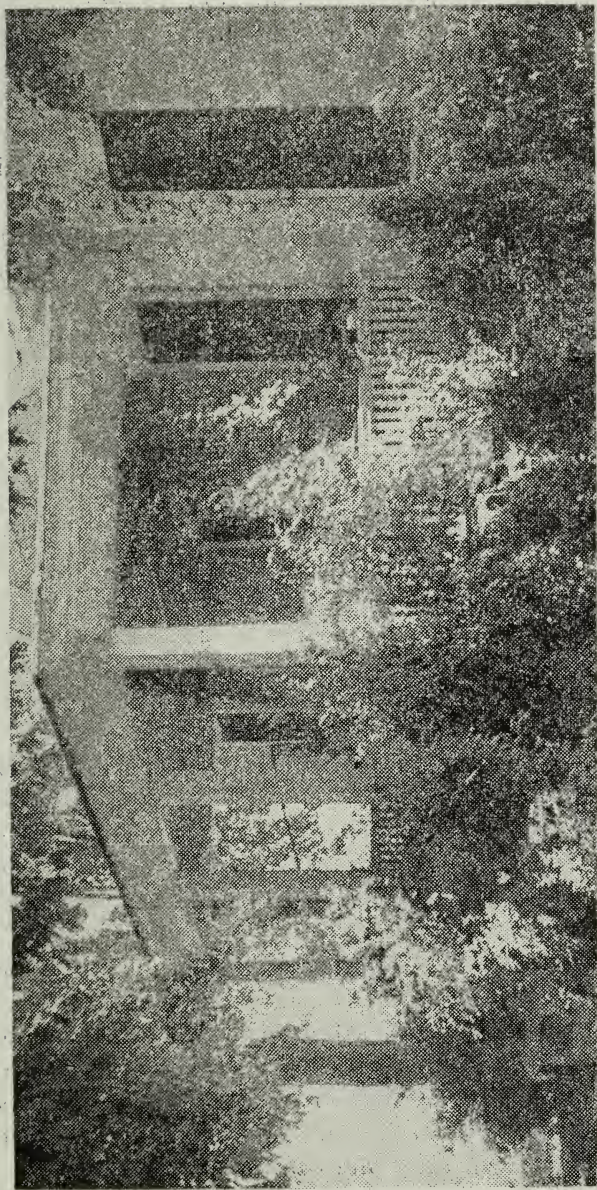
Four years passed. Capt. Boultinghouse and some others were hunting bears and deer in eastern Wayne in the Little Wabash area, when they heard a stock bell. He pricked his ears and listened closely; it was the bell that had been on his son's horse. Though it was now 1818, he remembered well his own bell. He told the men and suggested they investigate. They did. Not far from the Little Wabash they found the horse the boy had ridden when he went away, still wearing the same bell. The men moved silently toward the river. They saw four braves and three squaws. The Indians had guns. but they had stacked them against a tree a short distance from them. One of the white men silently moved between the Indians and their guns. Boultinghouse then asked the chief about his son. The chief seemed proud of his deed. He told how he had killed the boy, gloating over the deed. The father was furious. He tried, however, to tell the chief it was evil to murder. In answer the chief mimicked the boy's plea for life. Then the father shot the chief. At the same instant the other men shot two braves. The other ran to the water's edge and was escaping when the dog, Beve, caught the Indian by

the leg and held on; that brave was soon killed, and then the squaws, so no tales could be told.

The father took the horse home saying he had found it in the woods. No questions were asked. One of his men also took an Indian pony and called it a stray. As sympathy was with the Boultinghouse family, no investigation was made. After the death of all men of that party, Judge Samuel J. R. Wilson, a friend, told the story.

One of the descendants of Capt. Boultinghouse who now lives in southern Indiana tells a slightly different version of the finding of the Indians after the boy was killed. He said the boy's pony was white. Some people saw the Indians at the crossing of the Little Wabash where the Old Iron Bridge was later built. They spread the news of the Indians' whereabouts so that it reached the Boultinghouses. The boy's father and other men started searching for those Indians. They saw the white pony and recognized it. They followed the Indians northward along the river to the bend near the point where King Creek empties into the Little Wabash. There they cornered the Indians and attacked them. Some of the Indians tried to escape across the river but all were killed including the squaws.

In 1811 near Versailles, Ky., John and Sarah Brown Allison, both of English descent, lived with their three sons, John, Jerry, and Adam. The Allison family had moved there from South Carolina through Tennessee. On November 11, 1811, Samuel B. Allison, the fourth son, was born; the mother died. In six weeks the father, John Allison, also died. Some family took the oldest child, John, and soon moved away, perhaps to Ohio. Because of slow means of communication in those days, the whereabouts of the child was lost to the other brothers. Grandmother (Jane?) Brown took the baby and brothers to care for them, but she soon died. The three young Allisons were taken by the Boultinghouse family, who brought them to southern Illinois via Shawneetown.



Allison Home in Northwest Quarter of Section Thirty-Six. The Allison family has lived here one and a quarter centuries, the longest time any family has lived on any farm in Wayne County.

They stopped in White County and then settled in Boultinghouse Prairie, before Albion was settled.

Being an orphan, Samuel B. Allison began working for himself at an early age. In the early thirties, he and his brother Adam moved west from Boultinghouse Prairie to a region they had visited, and liked, with the idea of selecting land to buy from the Government, which they did, for \$1.25 per acre.

At the time the Allison boys were brought to Illinois, there lived on Turkey Creek, near Portsmouth, Ohio, (Francis?) West and his sons; they were tanners. The father had come to the east coast from Dublin, Ireland, and had moved inland after the Revolution.

One son, Samuel West, born October 15, 1794, died August 30, 1844, had married a woman of Pennsylvania Dutch descent. She, Nancy West, was born December 23, 1797 and died July 2, 1872. Their first child was born in Portsmouth, Susan or Suzanne. (She was called Susan.) She was born April 7, 1819 and died October 30, 1893. When she was small the family moved westward via flat boat on the Ohio. They settled in Boultinghouse Prairie in Edwards County. There these children were born: Francis, Ealy, William, Leroy, Malinda, James, and Samuel.

Samuel B. Allison bought land in section 36, T2S, R9E, the northwest quarter. He bought other land later, one forty acre tract of woods for a rifle and a horse. He built a cabin of round logs by a spring on a hill, a few yards east of the present Allison home. He cleared some land and planted some crops.

Adam Allison bought land bordering Samuel's on the west. Both farms had rows of apples trees, full grown trees, not in clumps, likely the work of Apple Seed Johnnie. No other white person had lived there; the land was bought from the Government. (No family but the Allisons has lived there. It is the oldest farm in the county on which only one family has lived.)

Samuel planned to build a second cabin, a larger one of hewn logs. It was built a few yards south of the

present house. To that cabin he brought his bride, Susan West Allison, who had been born at Portsmouth, Ohio. She brought with her the first bedstead used on the Allison farm, a wedding present from her father, Samuel West, a four-poster maple, still in use. (Before that Samuel had had merely the usual pioneer bed made from a stationary post in a corner of the cabin.) She also brought her pink and blue willowware, more wedding presents which rested on a shelf on the wall, a shelf which rested on two wooden pegs. There was no cupboard. There were split bottom chairs and a drop-leaf table. She also had a carpet, one she and her mother had woven. In that cabin their first child was born, Samantha. (The child was named after one of her mother's grandmothers.)

Samuel was energetic. He soon built a larger home, two large log rooms with two smaller rooms between, one used as a pantry, the other as a closet. There was also an upstairs bed room. Two more daughters were born to them, Sophronia, who married Manley McKibben and had one son, Victor; and Destimony, who married Jim Ewing. Samantha Malinda Allison Meiley and Destimony Allison Ewing died when young. Samantha was born July 2, 1839 and died January 6, 1860. The other was born September 4, 1849, and died February 9, 1870. Sophronia lived to be 88.

On October 4, 1855, Samuel and Susan's last child was born, James McCoin Allison I. He was an energetic child and planned to go to college to be a teacher. So when grown, he was a teacher as well as a farmer, and as his father died April 15, 1878, he lived alone with his mother on the home place until his marriage to Margaret Isabelle Lines of Edwards County, November 30, 1882; he brought the bride to the Allison home. (She was born November 4, 1861, and died May 30, 1947.) A large home had been built before then.

All the children of Coin and Margaret Allison were born in the Allison home; Hugh Q., Earl L., James McCoin II, Mary Rena, and Lelah Susie.

Hugh Q. Allison M. D. served in World War I. He married Bessie Williams and lives in Grayville.

Editor Earl Allison has always been a journalist. He married Esther Ross, of Swedish descent; they live in Mt. Carmel. They have two children: Wayne Allison at home and Ruth Allison, who married Lieut. Col. Robert Coates and lives in Indianapolis. They have four children: Margaret, Nancy, David, and Stephen.

James McCoin II married Lillian Rheinard; they live in Evansville. They have two children: James McCoin III and Barbara. James McCoin III (called Jimmie), was a fighter pilot in World War II. He married Claudine Karlee of Wayne County; they have one child, Michael Allison. They live in Salem, where Jimmie works as a geologist. Barbara Allison married Ellis Shepherd and has two children, Susan and Nancy. They live in Cowling.

Mary Rena Allison married Alvie Seifert and has six children: Marguerite, a teacher, who married Manfred Mason and lives in Chicago; they have three children, Larry, Marilynn, and Cheryl.

Carroll Seifert married Mary Ellen Abbey and lives near Albion; they have two children, Bruce and Carolyn. He served in World War II in France; he is a carpenter.

Juanita Seifert, nurse, married Sam Ucciardi and lives in Chicago. She works in the health department of the Federal Reserve Bank in Chicago.

Eugene Seifert married Joyce Warren of Wisconsin and has one child, Donna Marie; they live in Albion. He was one of the very first prisoners of war to be returned to the United States, having been made a prisoner in North Africa and imprisoned in Italy, where he escaped after nine months and spent three months returning to Allied lines. He is a carpenter.

Virginia Seifert, a teacher, married Robert Rouse of Charleston and has one child, Marla.

Alvie Lee Seifert was in the service in Japan. He is a mechanic in Chicago.

Lelah Allison is at the home place, because of a

health condition. She taught English at McKendree College, Lebanon, Ill., until recently. Before that she taught at Southern Illinois University, Carbondale, and Illinois High Schools at Keensburg, Allendale, Hindsboro, and Metamora.

As the Allison home was one of the first permanent homes in southeastern Leech (The Allison family has now lived there one and a quarter centuries), it came to be a home for others beside those of the immediate family. Susan Allison's niece, Nancy West, was reared in this home. Hers was the first marriage in that home. (The only other wedding there was that of Rena Allison and Alvie Seifert.) Nancy married William McKibben and lived for a while in the township. All their children but one were born in southern Leech: Everett, Rozy, Stella, Violet, Issa, Elma, and Bernadine. They moved to Edwards County.

Samuel Allison's niece also made her home with Samuel and Susan a year. During the Civil War he built a cabin in his yard in which another niece and five children lived two years while the husband and father served in the war. Samuel supported those six relatives two years. At that time there was no support from the Government. Grant Allison, a cousin, made his home here a few years. Daniel Allison, another cousin, also made the Allison home his home.

When James McCoin I taught school he encouraged boys to go to school. Each year he took one into his home, taking the lad to school with him.

Politicians when making the rounds had dinner or stayed all night in the home. J. M. liked company. Often the only warning his wife had that company would be present was a message to one of the children. "Tell your mother to put another plate on the table." She did not object; she, too, liked people and liked to share with them. After becoming a widow when she was only thirty-eight, she reared her children on the farm. She was every busy throughout her long life. She loved flowers. She lived long enough to see the lighting of

the home change from candles to kerosene lamps, to electricity. She saw farming done by one horse plows, cradling, and hand dropping corn, and the modern machine methods.

Another who owned Leech land but lived across the border in Edwards was her father, William Lines. He did much to encourage the settlement of Ellery. It was he who secured stock pens to be built there when the railroad was built. He was born in Trenton, N. J., May 12, 1826, and died August 17, 1909. About 1840, with his father Jousha Lines (English descent), he left Trenton, N. J. and came down the Ohio on flatboat and settled on what is now the Ramsey farm a mile north-east of Ellery. William's mother, Margaret Heyworth Lines, a family that had been in America since long before the Revolution, had died before the men moved west. William married Marina Powell and had four children; two lived to adulthood: William, who moved to California; and Lafayette G. Lines, who spent all his married life in Leech, married Jane McCollum. They had five children: Lena, Edith, Nellie, Tom, and Roland. Roland died when grown. Tom married Vernetta Schaffer and had four children; he moved to Wynn, Ark. Edith married a Taylor and has spent most of her life on the west coast; she lives in Seattle, Wash. Nellie married Ed Woods and lived in Leech; they had four children: John, Charlie, Laura, and Helen. John married and moved away. Charlie married Genevieve Smith; they have two daughters, Lugene and Lillian. They live near Leech in Edwards. Helen married a Wheeler and lives in Decatur; she has two daughters, Jane and Lea. Laura married a Curtis and lives in Peoria; she has two children. Laura and Helen are both nurses. 1

Lena Lines married William Woods and lives in Leech, the only one of this family left in Leech. They reared their niece Mary Johnson, who married John Wright; they had two children, Catherine and Bonnie.

1. Lines history given by Margaret Allison and Mary Ann Bunting.

William Woods and John Wright are both dead. Mary and the girls live with Lena Lines Woods.

After William Lines' wife's death, he married Mary Blakely, in 1854, daughter of Robert and Margaret Little Blakely of Tyrone County, Ireland, who had come to America via New Orleans in 1838, a journey of eleven weeks. (The mother died while on the Atlantic.) William and Mary had six children: Mary Ann, Elizabeth, Margaret Isabelle, Hattie Jane, Harry, and Edward. The boys died when about grown. Mary Ann married Bracy Clark and had four children: Lillie, Bessie, Hurnard, and Edward. Later she married Charlie Bunting. Elizabeth married Mel Merrit, Dr. Merrit's son; later she married Dr. Willie. Hattie married Carsey Stroup and had one daughter Mary Hanor, who lives in Des Plaines. None of these lived in Leech, but on the Leech border. Margaret Lines married J. M. Allison and spent a long life in Leech, as did her family. Her record has been listed under the Allisons.

William was a very quiet man, but one of strong will. Often he went horseback to the bottoms to look for his stock; he always hung a side of meat or some commodity on the horse to give to a needy one.

At a place on the Little Wabash, rock bottom, north of the site of Old Iron Bridge, Samuel Leech built a damn and had a mill there which contributed much to the welfare of the pioneers. Being an energetic man, he moved to Fairfield and held all these offices there at the same time: County clerk, circuit clerk, treasurers judge. At the same time he was one of the town's first merchants. So our township was honored by having such an energetic man give his name to it.

The second mill at the Iron Bridge site was built by Pulleyblank and Scott just south of the bridge. Some of the old piles of the damn can yet be seen when the water is low. That mill served the community several years.

Daniel Bassett Leach, born August 10, 1921, Smithville Flats, N. Y. was father of the Wayne County Leach

family. He came to Edwards county at the age of sixteen with Eben Gould in a two-horse open carriage, the trip taking two weeks. He married Maria Lois Root of West Virginia, then living in Illinois, two years later. They lived east of Bone Gap; all his life he was a preacher, his first preaching in Leech Township being at Scottsville in 1846. He was a strong man, six feet, four inches tall. He used that strength and that of his sons to clear much of the Leech Township bottoms. One summer he suggested to his four eldest sons, Augustus, George, Lewis, and Horace, that they buy eighty acres of Little Wabash bottom land and clear it. They thought if the land were cleared and drained it would make good farming land. They bought the land for a yoke of oxen and fifteen dollars from a Mr. Henderson, who likely thought he cheated the Leach men. After kneeling and praying, he and his sons began clearing with axes and saws. A small house, on the site where later a house was built for Lewis and Eleanor Leach, was built for their use. They had a saw mill and sold many loads of lumber; Lewis was the sawer, George, the engineer, and the other two brothers, the loggers. They hauled the lumber to Albion by oxen or horses. 1

Lewis Leach married Eleanor Gould, October 27, 1872. She was house keeper for her husband and the other Leach boys while they logged in Leech Township. Their sawmill was north of White Oak Slough, and when the water was high, they went to work in a boat. The boat was just one half of a hollow log and turned easily. They often found themselves in the water.

The first cabin was of round logs, but later another room was added downstairs and two bedrooms upstairs. Because the high water came to a knothole in the floor, he raised the floor one foot, but the water reached the knothole the next time the water arose. A barn was built, a well dug, only ten feet and never went dry. They cleared land and chopped out the stumps. If stumps

1. Leach family and Waggoner family histories were written by Frank Leach's youngest daughter, Esther.

were too large to chop out, smaller ones were piled on top and burned. When the boys reached manhood, each was given eighty acres.

Later the family went into the drainage business. On one occasion, Lewis wrote his son Frank concerning drainage. "Can't get a house here. (Oilfield, Ill.). Get a tent so you can board yourselves, as board is \$3.60 per week." He also suggested that if Frank brought Ella, his wife, they would build a shanty for her.

The Lewis Leach family: Joseph Daniel Leach, strongest man in Barefoot, dredge contractor and farmer, married Junia Barnett and had one daughter, Ina, who married Seal Bradford. When Junia died, "Jody" married Ida Smith.

Frank, Lewis' second son, married Ellen Waggner; he was also dredger and farmer. Their children were Etta, Edna, Edith, and Esther.

Arthur Lewis Leach, the third son, married Idella Heath; their daughter, Veda, married Delber Parker.

One daughter was Pardee, who died at sixteen. Mary Leach was the second child; she married Harrison St. Ledger; their children are Flava and Hershah.

Theron was Lewis' sixth child. The seventh was Raymond Oliver Leach, who married Myrtle Briggs; he is a preacher.

Logan Leach, the eighth child, married Myrtle Martin. Their two daughters are Parilee and Mary Elizabeth. Later he married Edna Williams; their children are Wilma Glen and Lewis. He is dead but she lives in the old Leach homestead in Golden Gate. Alice and Elizabeth were twin daughters of Lewis. Elizabeth soon died but Alice grew to womanhood and died in 1937.

With the Leach brothers, contracting was more important than farming. They dredged not only the lowlands of Leech Township but many other places also.

The invention of the caterpillar was the product of necessity. In 1906 the Leach brothers were dredging a mile or so south of Golden Gate. The dredge machine was the kind that ran on regular railroad tracks. Short

rails were used for they did not move more than six feet at a time. They made fair progress in fair weather, but when it rained it was so muddy they could not see where to put the tracks. The boat was bogged down and rainy weather was coming on. First they tried a "mud boat." That is a set of skids on which the machine is supposed to slide. They expected to slide the machine on by means of a block and tackle. That did not work. The next contraption resembled a mud turtle with claws on both slides. The claws were supposed to dig into the mud and inch it along. It worked better than the mud boat and was used twice, but those claws dug up too much dirt. The men had spent a month trying to move that fifty-ton giant; ditching was becoming unprofitable.

Frank Leach said he had the idea of the caterpillar at two o'clock one morning. There were ties down in the ditch. They chained one of those to the mud boat, and the boat walked on to it. He thought that if it would climb one, it would climb two. It worked; they separated the ties with blocks of wood. That was the first caterpillar.

When they saw how well it worked, they joined them well with a piece of chain. That made an endless web of them. It worked so well they used it fifteen years. Frank Leach thought of a new way to walk his dredges. He attached four giant legs to the top of the dredge instead of the bottom. Those legs, with aid of cables, made it possible to work on steep slopes. He applied for and received a patent for a dredge that operated on caterpillar tracks.

In World War I the caterpillar idea was applied to tanks. He received no recognition for the invention.

In 1935 the Leaches quit dredging and began oil well drilling, but that was not profitable, and they returned to their farms.

John Leland Wagner was born in Dauphin County, Pa., September 16, 1832, Pennsylvania Dutch stock. When he was 31 he came to Pond Creek with his parents. He bought land there and that first winter partly cleared

it. Then he returned home to marry Sarah Berst, Jan. 5, 1865. They came to Pond Creek and spent their lives there. Their children were: Mary, who married Elmer Hoffee; John David, who married Ivy Day; Ellen, who married Frank Leach; William, who married Mary Hooper; Henry Franklin, who married Carolyn Day; Harvey Samuel, who married Alice Hallam. Their children are: Freda, Emma Margaret, Sadie Gertrude, Frances, Bertha, and Lula Alice.

John Wagner worked hard clearing land, farming, and running a molasses mill. He and his wife both died on their farm and were buried at Union Cemetery.

Other settlers in the northern part of western Leech were: the Wash Hodges family, the Jake Windle family, and the John Goodman family. 1

Some families leave many descendants, some not. Two brothers, born in Surrey, England, lived near the Wamborough region in Edwards until they married sisters and then they made their home in eastern Leech and remained there until the death of all four. The William Piercy family came from England in 1849. Henry, called Harry, born in 1842, married Eliza Mann in 1865. His older brother George Piercy married Eliza's sister Elizabeth. Both were farmers. George lived on the border of Edwards, Harry on a farm joining to the west.

George and Elizabeth had one son William who married Mahalia Michels. He had two children, Nora (married Garfield Hudson) and Frank, who married Gertrude Jones. Of this branch of the Piercy family, there is one, Clayton Piercy (married Inez Collins) of the fifth generation. He is Ellery mail carrier. His one son, Kenneth, is the only one of the sixth generation.

Harry and Eliza had three children: Mary, who died young; James married Celia Barnett; they have one son Norman, who married Ruth McCollum. They have one son Lester, who married Agnes Newkirk. They have

1. Jimmie and Celia Piercy gave this information.

one son Stephen. Harry had one daughter, Nellie. All the members of this branch of the family, (except Nellie), who now survive, (Harry and Eliza are dead), now live on the same farm that Harry bought in 1865.

The Irish contributed to the early settlements in Leech. One family was the Thomas Pettigrews family, born in northern Ireland, February 2, 1816, married to ¹ Jane Henderson, March 5, 1839, the parents of twelve children, brought their family to eastern Leech in 1853 and made that a permanent home. This large family with birth dates follows: Jane, Dec. 13, 1839 (died in two months); James, February 16, 1841; George, April 11, 1843. (He had one of the first stores at Ellery); Thomas, August 16, 1845; Andy, May, 1848 (died in infancy); Andrew, July 20, 1849; Anna, October 29, 1852; Frances, 1855; William, April 2, 1859; Isabelle, 1861 (died in infancy); baby, 1864 (died when born). ²

James married Mary E. McFeteridge of Ohio in 1865. They established a home in 1880, in section 25, on a farm that had been bought in 1836 from the U. S. by Chatham Ewing, who had sold it to Robert Monroe in 1849, who lost it to Aetna Ins. Co. in 1877. James and Mary lived there all their lives. He was a teacher as well as farmer. He died when 43, leaving eight children: George, father of Ben Pettigrew; Jennie, mother of Iva McKibben, who has two daughters; Thomas married Alta Smith; three of their children live, Mary Hortin, who has two daughters and a son; Allen in California; James married Eva Grace Gill; they have three children and live on the farm of his grandfather. Fannie was the fourth child of James and Mary; she married Jim Elliott and they had nine children, Lydia, Elsie, Mamie, Oscar, Lyman, Tressie, Helen, Mabel, and Flossie. (Lyman still lives in Leech); Edward married Sarah Sheraden; they have four children living, Alta Dickey, Leta (married Arlie Fisher, has one daughter, Carmen, who married

1. Information given by Edward Pettigrew.

2. Information of Pettigrew land given by James Pettigrew, who still lives on the home place.

Hill O'Daniel and has three daughters, all now in Leech); Dorothy O'Daniel; Bertice married Carmen Cox (has three daughters and two sons and lives in Scottsville); Charlie, the last son of Mary and James married Blanch Angel and had two daughters; Minnie the last child of James and Mary married Ulissa Bell and has six children.

Edward and Sarah have lived on the same farm near the Bethel Church for about fifty years. He is one of the older citizens of Leech.

George, who became a merchant, married Menich Aiken and then Ann Barkley.

Anna married Henry Johnson in February, 1875, and lived on a farm a mile southwest of Ellery. Their children are: Nell Parks. (Her son now lives on that farm); Georgeann married Frank Woods; Rebecca Stroup; Herman married Esther Spray; Morris married Gertrude Woods. He still lives on the farm. Their children are: Aline, married Jim Hamilton and has one daughter and lives with her father; Charlie married Edna Fisher and has two daughters and lives beside his father; Alice married Dale Moore and has three sons and lives on the Jones farm, the first settlement in eastern Leech; Mary married John Wright and has two daughters. (She was reared by William and Lena Lines Woods and makes her home with Lena in Ellery.) Morris, all his children, and their families live in Leech now.

Andy married Emma Thrash and had four children: Harrison, Gordon, May Fields, and Tillie, who married Bert Michels and lives on the old Pettigrew farm in Leech.

William married Maggie Macaulay and had two children, Thomas, who married Evelyn West and lives on part of the old Pettigrew farm; Lillie married Fred Mann. Her son lives near Scottsville.

The Pettigrew family was numerous, but several of them still live in this section of Leech Township, an

unusual thing for so many of one family to live in one region the past one hundred years.

Another who lived about seventy years in eastern Leech and who did much to clear the land and float logs to Carmi on a raft on the Little Wabash River was ¹ Peter J. Seifert, who came here from Ohio when he was twenty-one and had only thirty cents; he was of German descent. He married Isabelle Valette of Edwards County (English descent) and about 1882 moved to the farm in southern Leech which he did much to reclaim from the wilderness, living all his life there except one year spent in Albion and two years before his death, December 30, 1953. By a long process of hard work he accumulated 600 acres of land in the Little Wabash region. He was a natural nurse, and in those days, often lent his aid to a sick neighbor, sitting up throughout the night to care for the patient. His and Isabelle's children were: Della, married Ed Sawyer; Alvie, married Rena Allison and has six children, already mentioned; Fronie Vincent Norris had three sons, Harold, Bert, and Robert Vincent; Guy married Lois McCollum and had three sons, Leo, Lowell, and Doyle.

After Isabelle's death, P. J. married Margaret Hallam; their children were: Howard married Amy Day and had two children; he then married Mary Rail; Mary Seifert married Rawleigh McKibben and had two children, Ruth Chalcraft, who has twin sons, and P. J., who has two children; Edith married Frank Chalcraft and has one son who has two children; Bernadine married Arley Dawson and has three sons; Wilma married Orville Wiles and has six children; Mildred married Harry Crackle and has four children.

The second wife also had a son, Frank Seifert, who was reared on this same farm; he married Vene Ramsey; they have two children: Eva married Earl Tucker and has two sons; Frank Jr. married Helen Xanders and has three children.

1. P. J. Seifert told me this history.

After the death of the second wife, P. J. married Lucy Michels Ayers, who brought her foster son, John Wright, with her to the Seifert farm, where he made his home. This large family was all reared on the Seifert farm. Frank and his son still live near the old farm. Alvie lives on a farm a short distance to the northeast.

Another Seifert came to Illinois about the same time as P. J., his brother John, who married a sister of P. J.'s first wife, Hattie Valette. They lived on a farm just west of the P. J. Seifert place and had two sons, Orville and Rollie, but they moved to Albion before World War I and so left Leech permanently.

On a hill near the edge of the bluff, west of the river, down which was the flat land that led to the Little Wabash, on an old Buffalo and Indian trail that led westward from the river crossing, was the home of the ¹ J. J. (John) Wilson family. He was a printer in Philadelphia, where he had been born, but he came to western Leech when young and made that his home his entire long life. He was a teacher as well as a farmer. He liked company and stopped passers-by for a chat (one way of social contacts in early life), and he always invited everyone to stop for dinner or supper. His wife kept the table long and expected company anytime. She, the former Sarah Brown, also liked company, and her home was ever open to visitors. He was also a politician, Democrat, and with pride pointed to the fact that he was a distant cousin to President Woodrow Wilson.

By a former marriage he had had one daughter Margaret. By Sarah Brown Wilson he had three children: John married Sarah Windle (a Leech girl) and their children were Thomas, Woodrow, and Vivian; Emma, J. J.'s second child, married R. D. Murphy, who was later the first postmaster of Golden Gate and a merchant there many years, and their daughter is Hattie, who married Charlie Hart. (Their children are Thelma Hahn and Everett Murphy); J. J.'s last child

1. Hattie Hart gave the story of the Wilson family.

was Alice, who married Tom Wood and they had two children, Cora and Jessie. Later she married Will Stone.

Of these descendants of "Uncle" John J. Wilson, only Hattie Hart now lives in Leech; she lives in Golden Gate.

Exactly one hundred years ago this year, 1854, J. J. Wilson came to Leech. He was active in Leech politics and for several years often called officers to meet in his home. Of course, one hundred years ago, it was a long journey to go from Leech to Fairfield. Maybe that was why his home and others of the time were always open to all comers; travel was slow either on or behind a plodding horse. Meal time often came while one was on the road; restaurants did not flourish then as now. The hospitality of the people in the rural districts is something that deserves mention in discussing the lives of those people.

"Aunt" Em Murphy was enough like her energetic father to live a very active life; she also lived a long life in Leech, as he did. Her energies turned toward church work. She was also independent; when 84 she traveled alone to Oklahoma to visit relatives. She also was active in a unique way. It was through her effort that the Leech Widow's Club was organized, the only one of its kind. The widows of the territory met only once a year. On a day she named, they met in Golden Gate for the widows' picnic. The requirement for admittance to that picnic was to be a widow.

The Moores have long lived in the Bethel area. Chet Moore, who married Irene Crews, has long lived on the Melrose place beside the Bethel Church. Clark Moore married Maggie Patterson and had two children: Lucille, who married Arthur Ramsey; her family has been listed under the Michels; and Dale Moore, who married Alice Johnson; their family has been listed under the Pettigrews. Later Clark Moore married Mabel Day and had four children: three sons and a daughter, Mildred, who married Tommie Gill. Clark and Mabel live west of Scottsville.

James (Jim) Glover has spent almost seventy years in Leech, first in western Leech and then in eastern Leech. When a young man he spent three years in North Dakota, because he liked that region. He is the son of Ed and Clara Elliott Glover.

R. W. and Carrie Shaw Smith came to eastern Leech fifty-five years ago. They lived many years in south-eastern Leech and then moved to Golden Gate, where she now lives. Their children were, Tom, John (both in Leech), Alberta, Bessie, and Lawrence.

Luke Hughes lived in Leech all his life. His children were: David, Lewis, Alva, Foster, Eliza, Walter, and Flossie.

There were others who lived here in the early days of course; most of them moved on. Jake C. Neel came here in 1836, never married but made a permanent home here. His sister Clam Neel kept house for him. They lived in northwestern Leech.

D. M. Walker came to Leech in 1830, and the Walker family lived here many years.

W. L. Gash came to Wayne in 1835, but he never lived in Leech. He lived in Merriam, but he did own much land in Leech and was one who helped build western Leech. His daughter was Grace Borah.

It is interesting to note business references given for Leech in the Atlas of Wayne County, pub. in 1881; James Goodwin, dealer in sheep, horses, cattle, and all kinds of live stock, residence, section 19; W. H. Wheeler, teacher in public schools and surveyor for Wayne County; Adam Johnson, teacher in public school; J. M. Allison, teacher in public school; J. H. Pettigrew, teacher in public school; G. D. Odell, township collector and school treasurer of town 3; W. P. Cravens, township collector elect; C. P. Jones, school director of district number 5; John Haefele, dealer in dry goods, grocers, hats, caps, boots, shoes, ready-made clothing, hardware, queensware, tinware, cutlery, harness, toilet soap, fancy articles, perfumery and notions of all kinds usually kept in a first class country store (store in Liberty); William C.

Boze, bookkeeper and clerk for John Haefele; Charles Wenzenburger, breeder and dealer in all kinds of live stock; Nathan Merritt, justice of the peace and conveyancer, residence in section seven; N. P. Merritt, M. D. practicing physician and dealer in drugs and medicines at Wabash, Ill.; A. E. Scott, practical blacksmith, Scottsville (Since Wabash and Scottsville were the same place it is interesting to note the names given by those who resided there); Richard Graddy, practical hooper at Scottsville; A. J. Pettigrew, carpenter, contractor, and builder; Samuel Miller, manufacturer and dealer in grain cradles, fingers made of natural crook, no lumber sprung for any work, shop in Scottsville; L. D. Leach and Bros., manufacturers and dealers in all kinds of hard and soft lumber mill and yard near residence in section 10; J. P. Ewing, owner of the fine general purpose horse "Old John".

The George Michels family came from Maine to ¹ Edwards County in the early part of the last century. They had four sons: Rheuben, born December, 1829, in Edwards County, died 1877, Ezra, George, and Christopher. Two lived in Edwards County, George, whose son was Ben, whose son was Clyde Michels. They were long known in Albion as druggists; Christopher, whose children were Hamer, Ada, and Helen, long lived in Olney. But the other two sons lived in Leech from the time they were married.

Rheuben Michels married Mary Knodell, born January 7, 1840. The couple lived just west of the Bethel Church on the first hill on the north side of the road. There all their children were born. Mary was the daughter of Lewis Knodell of Pennsylvania Dutch stock. Three of their children died young, Emily, Willie, and Sarah. Ella, their second daughter, married Tom Virgin of Golden Gate. Mahalia married William Piercy; her descendants are listed in the section devoted to the Piercys. Dora married Byron Gibbs and had two daughters, Oma and Ruby. They did live in Golden Gate several years

1. Ed Michels gave the Michels history.

but moved to Decatur. Lora married Jim Virgin. George married Lou White. The White family lived in the township a few years at the turn of the century. They came here from Ohio and then moved to Oregon. George and Lou had one daughter, Hazel, who married Orville McRill. Eva married James Kerr. They had three sons, Wayburn, Herb, and Bill. All still live in the township. Herb married Hattie Pell; they have two children. Wayburn married Mildred Templeton and has three daughters. Their family is interestd in music and they often sing at church revivals. Bill married Reba Sanders. They have two daughters. Ed Michels married Susie Woods. They have two sons, Bernard and Hayward. Bernard now lives at home with his parents. They live at the old Knodell home in the southeast quarter of the southeast quarter of section 13 in Leech, T2S.

Rheuben and Mary (called Aunt Polly) were instrumental in the building of the Methodist Church, which was then called Brushy. Their home was ever open to all who came to church, and at time of "big meeting" that meant company for several days. Aunt Polly made beds on the floor to accommodate the group.

Ezra Michels married Becky Hoffman and lived just north of Bethel Church on what is knowh as the Dexter Strait farm. They, too, were devoted to the church and its services.

Their children were: Willie, Lucy, Albert, Joe, Andy, Lizzie, Charlie, Olive, Eliza, Ida, Martha.

Willie married Pricilla Melrose and had four children: Elsa, who married Frank Wiles; Bertha, who married Paul Patterson; Clyde and Howard. That branch of the family moved West. Elsa had several children, including a set of triplets.

Albert married Stella Melrose but they did not stay in Leech long. Joe married Sue Merrit, daughter of Dr. Merrit. They had one son; they, too, moved away.

Andy married John Davis. They had four sons and five daughters.

Lucy married Alphonso Ayers and had two daughters. She then married P. J. Seifert.

Charlie married Lizzie Burns and had one son, Bert, who married Matilda Pettigrew; they live north of the Wabash School; one son is home with them. After Lizzie's death, Charlie married Mollie Hallam.

Olive married George Knodell; their daughter was Flo Pelt, who had one daughter, Connie, who married Ivan Gill. They live in Indiana.

Eliza married Henry Ramsey. The Ramseys came from northern Ireland. They lived across the border from Leech in Edwards County, north of Ellery. Their children were: Nellie, Carsey, and an infant, all three died in infancy; Hattie died when grown; the others are: Bob, Lelia, Vene, Arthur, Earl, Foster, Ethel, and Nina. Bob lives at Leland, Ill. Foster lives on the home place. Earl married Mildred Metcalf and they live on the Metcalf place east of Ellery. Arthur married Lucille Moore (She died May 2, 1954); they lived in Ellery. They had two children, Dennis, who is a Methodist minister and has an assignment at Mt. Vernon and Janet. A third child died in infancy.

Lelia married G. D. Baker, a Christian minister. She has been telephone operator in Ellery since 1918. They have three children: Henry, Ruth, and Mary. Henry is a Methodist minister and lives at Pueblo, Colorado; he had nine children. Ruth married Virgil Odom; they live at Mt. Vernon. Mary married Percy Neveill; they live near Eureka. Both Ruth and Mary had twin daughters.

Vene married Frank Seifert; they have been listed in the Seifert record.

Ethel married Tom Matthews; they live in Fairfield.

Nina married Leonard Balding; they live near Noble and have three children.

Ida Michels married Sam Annabel. They lived in southern Illinois.

Martha Michels married Dexter Strait. They lived on her parents' farm north of the Brushy Church. Prudy was the eldest child; she married Charles Kennard. For

a while he operated the creamery at Ellery, but they moved away. Emma married Alva Green and lived here for a few years but moved to Kankakee. Charlie married Leta Skinner. Her family has lived in the township a few years. She now lives at Chester, where her children live. John married May Jackson of Moline. They lost a daughter when she was a few years old, Martha. Their other children are, Wilma, Alberta, Mary, Lelia, John, Clella, and Billie. Billie is at home. John is in the service at present stationed at Washington, D. C. Clella Waters lives in Edwards County. The others are in California. John and May live at the north edge of Scottsville.

Mary Straight married Perl Bunnage. They lived in Chicago. She died a few years ago. ¹

There were two younger sons, Matt and Jim Strait. Neither live here.

Leander Melrose married Rebecca Batson. They lived at the place where Chet Moore now lives just south of Brushy (Bethel). They had two children, Gibson, who had two children, Lula and Ernie; Christine who married Will Knodell. When his wife died, Leander married her sister, Elizabeth Batson. They had one daughter, Ella, who married Hubbard Basket. They had one son Floyd. After her death he remarried. Floyd married Grace Scott. They lived in Evansville. Their son Hubbard married Elizabeth Fisher. Leander and Elizabeth Melrose were also instrumental in building a church, Brushy. He died young but she spent her long life in the community of the church which she served so very long, both as caretaker and teacher in the Sunday School. She taught the primary class in the church for more than seventy-two years, teaching several generations of children. In her earlier life she and her husband opened their home to all comers to the church. In her later years the neighbors met each fall on her birthday, October 14, to have a wood chopping for her, in order for her to have

1. Lelia Baker gave information about the Michels family. Gertrude Piercy also gave information.

ample fuel for the winter. The men cut wood; the women took baskets of food and served a picnic dinner. In the afternoon they sometimes quilted for "Aunt Elizabeth."

Fairfield Weekly Democrat, June 3, 1880, in the 1. Wabash items notes some facts about the people of Wabash at that time. "Our friend Ed Glover still makes his regular weekly pilgrimages eastward even into the house of Samuel's daughter. Perhaps he thinks of employing a partner." Ed Glover was the merchant of Wabash and did get married directly after that was written to Sam Briscoe's stepdaughter, Clara Elliott. The writer of those items had other weddings to report. "The fact is that by next week we shall have a matrimonial item to chronicle, for on last Sabbath evening, Mr. Andy Pettigrew, accompanied by Miss Emma St. Ledger, were seen coming from Squire Rossville's and there are strong suspicions that the twain are one." The following item is of interest not merely for what it reports, but that in 1880 people from the Golden Gate region were coming down to Wabash (Scottsville) to town. "Old Mr. Mayhill, of Barefoot, was in town today and showed us a magnificent trot line presented him by lawyer Thompkins from your town."

The Wayne County Record, September 2, 1880, in the items from Southern Leech not only gives items of interest of people of Leech but gives the trend of thought of the time. "Another wedding is looked for soon. Scott Bradford has moved on Billie Boze's farm. C. W. Huntsinger took in Shawneetown during the big rally. Mr. Thomas Williams is low with typhoid fever. Recovery very doubtful. Martin Braning, a young man that stayed with Fred Younginger's died last week. George A. Huntsinger left for Carmi last Monday for a year's study in the Normal at that place. John R. Odell, the man that used up Sam Wilson, was arrested and taken to Carmi

1. James D. Glover, when he read this item, said his father was going to see his mother; they were soon married. James (Jim) was born the following March 26. His mother died.

last Friday. Bertha Holland arrived home from a six week's pleasure and health seeking trip to Minnesota last Friday. Green Simpson has proved himself to be very accommodating by setting his sorghum mill beneath the shady oaks. Dink Paul and Mr. Taaffe passed through Liberty on Monday enroute for Carmi to train their horses for racing at the fair. John Slocum and Mrs. Mary Hooper spent last Friday at Sailor's Springs. Mrs. Hooper says she 'came back as sound as a dollar.' A. M. Funkhouser who is a more superb looking man than Senator Hamilton passed through Liberty last Saturday on his way to address the Hancock Club at Carmi."

In the southwest corner of Leech and across the 1. border in Barnhill, is the Simpson Cemetery, one of the oldest burial grounds in Wayne. In that cemetery are buried four generations of men: William Simpson, Sr., William Simpson, Jr., son of William Sr., John, son of William Jr.; and George, son of John. That is unusual in a small cemetery.

William Simpson Sr., born in Prince William County, Virginia, October 14, 1755, died March 21, 1839, volunteered in September, 1777, as a Revolutionary soldier and served under Capt. Peyton at Williamsburg and at York. After the Revolution he came to Wayne County and lived there until his death. He settled in Barnhill township, but several of his descendants lived in Leech. His children were: Oliver, Eddy Simpson Gray, William Jr., Zakias, Susannah Simpson Gray, Margaret Simpson Musgraves, Daniel, and Betsy Simpson Williams.

William Simpson Jr., born 1794, was a soldier in the War of 1812; he married Nancy Roberts, born 1795. Their children were: Lucinda, Malinda, Joseph, John, Matilda, Pigdon, twins died in infancy, William III, Mary Ann, Angeline, Garrison, Evaline, and Polly.

William (known as Buck) married Catherine Hodges in 1828. Their children were: Martha, Logan, William Holly Simpson, Rigdon, Catherine, C. W. Simpson, Florence, and Sarah.

1. Mrs. Jennie Preston, daughter of George Simpson, gave this data.

Of that family, Logan, who has lived in Leech and reared his family, whose descendants have lived in Leech, married Martha Merritt. Their children were: R. R. Ross Simpson, Edgar, Thomas, Courtney, Florence, Nelly, and Martha.

Edgar, son of Logan Simpson, married Ida McKay. They lived and reared their family in Leech. Their children were: Inez Simpson West, Mary Simpson Noble, Margaret, Alice, Ida Lee, Edgar, Nellie, John, Carmen, and Joe.

William Simpson Jr. and Nancy Roberts Simpson's daughter, Angeline, married Preston King. They lived in the Golden Gate area. Their children were: David, William, Alice King Johnson, and Phillip.

William King, son of Preston and Angeline King, married Sophia Baird.

Phillip married Bertha Shoaff, who died June 13, 1954, at their home in Wauchula, Fla. They lived north of Golden Gate several years before they moved to Florida.

Alice King married Joseph Johnson. They always lived near Golden Gate. Their descendants are still there. Their children are: Arthur, who married Lilly McDowell and lived in Edwards County; Roy, who married Caroline Foster. He was merchant in Golden Gate several years. They had four sons; one was killed in the service in Europe in World War II; Myrtle Johnson married James Abbey; since his death she lives in Golden Gate; Ethel married John Hoffee and had one daughter, Hazel Hoffee Carter; later she married George Fitch; Ruth Johnson married Ivan Bunting and had five children; Martha and Luther died in infancy.

These families contributed much toward clearing the land in the Golden Gate region. Phillip King said when they cleared the land near White Oak Slough, there were few labor saving devices. They sawed trees, rolled logs, and hauled logs to saw mills. Besides being a farmer and Democrat, Phillip King was ever interested in Sunday School work. Once when he did not appear

at a Sunday School where he was supposed to speak, another man was pressed into service. He began by saying he had taken the place of other people before but that was the first time he had taken the place of a king.

Of the Roy Johnson family and the Ruth Johnson Bunting family there are several of the seventh generation who are now in Leech or near. Roy's son Don lives in Leech north of Golden Gate; he has two children, Beverly Don and Caroline Jo. Roy's son Stephen also has two children, the seventh generation, Mark and Rene, but they are not in the township.

Ivan and Ruth Johnson Bunting's children are: Herschel, Dean, Evelyn Kock, Max, and Helen Myers. Herchel lives in Bloomington and has three children, Diana, David, and Randy. Dean in Albion has one child. Evelyn has two boys; Max, a Christian preacher, has one son.

Lewis Knodell, born January 9, 1806, of Pennsylvania Dutch stock, married Martha Copeland in 1824. They founded a home in eastern Leech on what is now the Ed Michels farm, one mile southwest of Ellery. They were ever interested in church work, attending the early camp meetings and opening their home for church service. They were instrumental in building the first Brushy Methodist Church in 1849. They had seven children: Mary, Sara Sabina, John Milton, born February 23, 1836, William, a third son married to Sara Virgin, George, born March 16, 1847, and two others.

Mary married Rheuben Michels and lived with her parents to care for them. Sara Sabina married William Melrose.

John Milton Knodell married Elizabeth Naylor of Edwards County in 1857. Their children were: Lewis Henry, Clara Orilla, George William, Charles Albert, and Christian Oliver. Lewis Henry married Anna B. Barre and had two children, Alva H. (died in 1952), and Arthur L. of Grays Lake, Ill. Lewis Henry served in the postal service in Chicago many years and died there in 1934. George William married Susan Sutton. Charles

Albert married Vinona B. Rawlings and had five children. One son, Clyde, of Chicago, is assistant traffic manager of the Illinois Central Railroad. Charles Albert died in 1922, but his wife lives in Chicago. Christian Oliver married Elizabeth H. Chism and had two sons, Clayton and Glifford. He lives in Albany, Ore.

William, son of Lewis and Martha, married Christine Melrose, daughter of Leander and Rebecca Melrose. He was elected judge of Wayne in 1890, first resident of Leech elected to county office. (Samuel Leech, once a resident of Leech but later moved to Fairfield, held several county offices.) Their children were: Vivian, Leander, Victor, Lewis, Gibson, Falcia, William Melrose, Roscoe, and John Dietrich. Vivian (died October, 1926) attended Hayward College and taught several years. Leander Victor married Elizabeth Wyman and lives on a farm near Fairfield. Lewis Gibson married Alvertta Schaffer and had two daughters, Mary Christine, who married Norris G. Hughes, and Elizabeth K. Lewis. Both are in Fairfield. Falcia married Daniel P. Bowden of Spring Valley, Minnesota, and had one daughter, Dorothy Bowden Alexander, with whom she lives in Detroit. William married Grace Lavelly of Minnesota. He, twenty-eight years an associate editor of the Wayne County Press, is now in insurance business. Roscoe married Clara Brown of Cisne; he lives in Winner, S. D., where he is a lawyer. He was county judge of Tripp County; he also served as state's attorney. Their children are: William, Robert, Dorothy, Margaret, and Alice Ruth. William, taken prisoner in Africa in World War II, was a prisoner in a German camp three years. John Dietrich married Eula Holt of Tennessee and lives in Fairfield. They have four children: Ellen, wife of Dr. L. W. Young of Fairfield, John Dietrich Jr. of Chicago, William Laird of Forth Worth, Texas, and Sara of Fairfield.

The third son of Lewis and Martha Knodell married Sara Virgin. Their children were: Ella, Berdie,

Thomas, and Martha. Thomas and Ella are at Wappapello, Mo.

George, son of Lewis and Martha, married Olive Michels. Their children were: Florence (Flo), Elizabeth, and Chester A. Flo, telephone operator in Ellery several years, married Ed Pelt and had one daughter, Connie, who married Ivan Gill, and a son who died in infancy. Elizabeth married George W. McKibben Jr. of Edwards County. They had three sons: Harold of Whiting, Ind., Willard, who died in 1913, and Earl, who lives in Albion. Chester (Chet) married Maud Moffitt and lives in Golden Gate; he was a merchant there several years.

In the north end of the township has lived the Shillings family many years. John W. Shillings came to America from England. He married Sarah Smith of Cincinnati. They had four children: Thomas, Charlie, Alice, and Bertha. Bertha married a Kalt. Charlie's children were: Sybil St. Ledger, George, Lawrence, and Roy. Roy is the only one in Leech Township.

Thomas married Mary Walker of Massilon. Their children are: Harry, Annie, Alice, and William. All are at home with their mother. Also living with them is Mrs. Shilling's sister, Susan McKibben. She is 88; Mrs. Shillings is 86.

Their parents were William and Susan Walker from England. They settled in Massilon. William Walker's mother was seamstress for the Queen in England.

It is easy to talk about or read about the old methods of doing things. Mary Shillings and Susan McKibben remember vividly of the candles they helped make, of the great kettles of soap they have made, of the blankets, jeans, and carpets they have woven. The last strip of carpet they wove is still in use. These two old ladies have lived through the pioneer days of old customs to the modern electrical methods and high powered machinery methods of to-day. Aunt Susan's bright blue eyes still twinkle as she tells that she was not an expert weaver, just knew how to weave blankets or coarse ma-

terial such as jeans. The time came when there was no room for the carpet loom to sit in the house, but she could give a good demonstration yet if she had the loom before her.

James (Jim) Smerdon came here direct from "Hingland." He married Hattie Fewkes, of Albion, and settled in Leech and lived there all his life. He is the father of the Smerdon descendants who now live in eastern Leech.

Sam McCollum also lived in the same region; he married Kate St. Ledger; their children were: Erma, who married Lyman Chalcraft now of Grayville; Nell, who married Gib Jones now of Albion; she was postmaster at Ellery several years during the Woodrow Wilson administration; and Mina, who lives in Albion.

The J. J. Winter family lived here several years. Most of the desuendants are scattered but Tom Scott Winter, who married Laura Ferrell, still lives in Leech in the southwest corner of section 14, on the old Sam Stickoffer place. (The Stickoffers had come here from Kentucky.) Their son Clyde, who married Erma Simms, lives here at the north edge of section 29 on the old John Pulleyblank farm. They have one son and three daughters.

Alex Headley lived in the same region in earlier days. His son Charlie Headley lives on the same farm. Charlie's son lives beside his father. Charlie's daughter, Freda, who married John Jones, a man who likes to buy and work in timber, lives a half mile west of her father. Alex had a daughter, Mamie, who married Dr. E. L. Apple, and later a Dashner. She now lives in Golden Gate, as does her daughter, Carmen Apple Deitz.

The R. Hinson family lived in the same neighborhood but all have been gone several years.

Robert Snow lived at Scottstation in the days when it flourished; he lived long enough to see the town die down.

The William Woods family lived across the border of Edwards in Ellery. Descendants of the Woods family have ever lived in Leech. The George Woods family lived

just west of Ellery. (He is the one mentioned in "Gatherings" who stopped the dancers as they went home through the snow at daylight, to have breakfast with him.) Two sons, Chet and Brose live near Ellery. Other sons were: Tom, who married Fannie Lord; Ed, who married Nellie Lines; and Ebb, who married Zola Spray. There was one daughter, Georgia, who married Earl Bunting and lives in Albion. Most of the children of Tom and Fannie live in Leech: Mabel, who married Arvel Mann, lives south of Scottstation; Paul lives at Scottstation; Ralph is at home with his mother; Nile lives west of Scottsville in lower part of section 23; Virgil, who married May Inskeep, lives at the Inskeep home in Ellery across the line in Edwards County; Winnie, who married George Chalcraft, lives on the Chalcraft place in western Edwards County; Earl is in Los Angeles, Calif.; and Glenn is in Washington state.

John Woods lived north of Ellery in section two. During his latter days he lived in Ellery. His daughter Erma Shillings lived in Leech several years. Another daughter, Lula, married Ira Mitchell and lived in Albion. His son Elmer lived on the home place, but he died when his children were young; they were: Zeta Abby, who did live in Leech several years but now lives in Albion, and Slyvan, Cyril, and Mervin. Cyril lives on the old place; Slyvan lives near.

Others who lived in that region but to the west were T. St. Ledger and C. Burkett.

Farther south in section 25 on one of the high hills of the region lived C. W. and Sophronia Huntsinger; he was a teacher. Their name is still applied to the high hill. South of that hill in section 36 was the home of B. Tedrow. His daughter Margaret Thompson lived there later. A quarter south of that in the north edge of section one in T3S, in Leech, at the foot of a hill on the road that led to Big Creek, lived a Morrison family. In days of travel by teams, especially when roads were muddy, hills were important. That hill was called the Morrison hill. Farther south but also in section one

were the James Shores and M. W. Reeves families. That is now the late P. J. Seifert land. To the west was the James Kelly family. Near them lived the J. T. Copelin family.

Leech is divided into east and west by the Little Wabash. The bottoms and lack of cross country roads (the river being a barrier) has given the people of Leech a term that is often used about others in Leech. No matter whether it is on east or west side, "Across the river" is often used. Across the river on the west side and in the south were other families after the Civil War days: Robert Hosey, Ed Walter, D. M. Walker, W. P. Cravins, Nathan Merritt, D. N. Babbitt, and a little farther north, Cyrus Brandt (moved to Kansas), A. B. Virgin, E. Schofield, George Redman, and Byron Gibbs. In the same region were John D. Burst, S. L. Atteberry, Curtis McQuire, Solomon Bell, and J. M. Newman.

The John R. Parks family came to Leech from Champaign and settled north of Scottstation. The children were: Grace, Amos, Lee, Alma, and Flora. Alma married Dan McCollum and lived on the Parks place. Their children were: Ruth, Lois, Lucy, and Dale. Dale married a Johnson, daughter of Herman and Esther Johnson. After her death, he married Mary Fortner. They have one daughter. They live south of Scottstation. Lucy married Harry Shepherd and lives in Albion; they have a son. Lois married Guy Seifert; they live in Albion, but they did live in Leech several years. Their record is included in the Seifert family. Ruth married Norman Piercy; their record is included in the Piercy history. Ruth lives east of Scottsville.

Flora Parks married Nattie Chandler and had a daughter, who married Homer Webb; they live in Edwards County. The Amos Parks descendants have lived in this region part of the time. Both Flora and Alma taught school before they married.

John R. Parks was the postmaster at Scottstation the short time there was a post office there. The post-
1. Ruth Piercy gave this information.

office was a room in the house. There was a crane to hook the mail sack on to be loaded on the train. It could be taken without the train stopping.

A family west of the river on the high red hill that used to be a "hard pull" in the day of buggies and wagons when it was mud in winter soon left the township, but they left their name to that hill. The Daniel Leet family lived on the hill. 1

On the west side was the Johnnie Windle family. His sons were Jake and Jim. In the autumn Jim operated a molasses mill. "Uncle" Johnnie liked to tell tales, and he enjoyed making himself the butt of the joke. His favorite tale was that once his head was caught between the rollers of the mill. They reversed the rollers so that he could get his head out. When his head came out it was mashed flat. He took his hands, and pressing them on the flattened edges, he pushed his head back into shape.

The Sam Anderson family lived near old Iron Bridge on the hill south on the east bank of the river. They soon moved away, however. The Brunner family lived in that same neighborhood, the Pete Brunner family.

J. P. Moore, farmer, stock buyer, lived his life in southern Leech. His son John Moore lives on the old Moore place. Mrs. John Moore, is a descendant of the first Leech settler, Isaac Harris. They have a daughter at home and three sons, Joe, Jerry, and Clarence. Joe lives beside his father and has two children. Jerry lives near. All these descendants of the first settler are still in the township. Clarence Moore lives outside the township.

J. P. Moore had three daughters, Mary Murphy (in the township), Nell Carter, and Grace McDuffy in Anderson, Ind.

Others now living in that southwest part of the township are: Darrell Pollard, Charlie Hodges, and John Felix.

Others in the south end of the township but to the

1. Jim Glover told this tale.

east are: Cecil Cox, Raymond Hallam, Kenneth Brock, Verl Stewart, and Harry Stewart. Harry's sons John and Loren are not in the township. John lives in Fairfield; Loren lives in Chester. Verl and Harry are sons of Harry Stewart Sr. (deceased). In that same region is the W. H. Edwards family. He came to southern Leech from Iowa when a small child but has now been in southern Leech the past sixty years. Carson Walker is also near. Phil Walker lived near by until his death a few years ago. Harrison Smothers also lives in that section of Leech. In the extreme southwest corner is Robert Brock. His mother, Laura Merrit Brock, lives with him.

John H. Vaughan is another of the elder William Simpson descendants who has lived in Leech. His son Tom married Lucinda Musgraves. Their children were: Jeff, Irene, Paul, and Florence. They are others of the Vaughan family who have lived in Leech.

In southeastern Leech is the Hillory O'Daniel family, who came there from Kentucky in the early thirties. She was Ola Abell. They had four sons: Hill, Mack, Billie, and Bob. Hill and Bill live in Leech. Mack died July 17, 1954.

Ray Abell, Ola's brother, also of Kentucky, now lives in Ellery.

Lou and Gib Harris families, Harl Hurt, and Deletis Green live in the Chandler district. At Scottstation are the Bob Fortner and Albert Wiles families. Near Ellery are Smith Anniss and Bill Anniss families.

About 1890 a family moved to Leech and settled in section 14, where they spent their lives, Will and Lillie Gill. They were very much devoted to church work; he served as Sunday School superintendent about thirty years. Their children were Nona (Mrs. Berry Inskeep, deceased); Ora (Mrs. Frank Mitchell, deceased), whose children are Vernelle (Mrs. Dwain Smith), and Ina Lee (Mrs. Delmar Sample); and the Rev. Allen B. Gill of Albion. Mrs. Smith lives on the border in Edwards County, as does Mrs. Sample (She is now at camp with

her husband). The Smith children are: Linda, Doran, Nancy, Jennie, June, and Carol.

Another Gill family came to Leech and settled beside the Will Gill place, his brother Frank Gill and wife Hattie. Theirs was a family of boys: Willie, Tommie, Lyman, Asa, Brady, Raymond. Tommie lives in Golden Gate, Raymond, on the home place.

On a high hill in eastern Leech, south of the Jimmie Piercy home, the Adam McDonald family lived several years. He sold the farm to Ned Sheraden and moved to central Leech and then moved away. Ned Sheraden lived on that farm until near the end of his long life when he moved to Scottsville, where he died.

Just a quarter west of the Sheraden hill, northwest of the present Norman Piercy house, was the home of the Basket family that moved there from Kentucky before the middle of the last century. The son, Hubbard, has been listed. The daughter, Margaret (Maggie) married Dick Curdling and lived in Albion until her death in 1944.

In the middle of the last century the Robinson and Ewing families both lived in eastern Leech. Both were active in Methodist camp meetings and in the new Brushy Church.

About 1888 the Kendall family moved to Scottsville. Two sons, Jake and Earl, still live there.

Charles and Delbert West, descendants of Samuel West of Boultinghouse Prairie, also live in Scottsville.

In Golden Gate are the Harry Ile, the Lee Hicks (Mrs. Hicks is postmaster), the Elliotts, Gertrude Andrews Crews, the Jesse Hudson, Grace Childress, Jim Wade, Charlie Martin, Ted and Grant Chalcraft families.

Dozens of other people should be named because they contributed their part to the building of Leech.

After the log rolling days passed and the burning of the timber, tie making occupied the time of several 1. men; two who were proficient tie makers were Billie and

1. Jim Glover gave this information.

Jimmie Day. There were other Days prominent in the township: Hamilton Day, J. M. Day, and J. D. Day. J. M. Day was a school teacher and a Methodist preacher as well as a farmer. Several of the Hooper family were energetic farmers: Holly Hooper, Dick Hooper, John Hooper, and Charlie Hooper. Sometimes the work of a man was not the usual labor. Joe Cox was a great raccoon hunter in the Little Wabash bottoms. He would set traps in a slough and swampy places and then wade water to his neck if necessary to go to his traps. The Williams family, lived in western Leech by Windle school; Ona, Anna, and Mattie kept house for their brother "Big Dick" Williams. He liked to let his imagination have full sway and tell of his boat on the Ohio, THE EDITH. Saw mills were important centers the last of the last century and the first of this one. Jim Nesler operated a saw mill several years on the Little Wabash. Lawrence Gibbs was one of his loggers who was proficient in handling logs. John Goodwin and Curt McLin also had saw mills in Leech.

The Silas Hallam family lived in eastern Leech several years, 1883-1911. They came from Edwards County. She was Mary Vincent. Their children were: Roy, Owen, Bessie, Otis, and Flossie. All have lived in this township several years. Owen, Bessie, and Flossie, who was a teacher, have been in Wyoming several years. Otis has served as Chief of Police in Fairfield.

PART THREE

Gatherings In Leech

There were many log rollings in Leech. When a man had deadened and cut huge trees, he set a day for a log rolling and told his neighbors. All came to help, rolling huge logs into piles and burning them. The women came too and helped prepare the dinner. In the afternoon, the women quilted for the hostess. There were many community work plans, helping one another.

With the coming of the combines, the threshing dinners became a thing of the past, but they had become such an institution over a period of many years that they deserve a detailed description. In those days the men of a neighborhood traded work. They organized threshing rings. Each man helped the other. He brought his team and wagon, if he was asked to do so. All morning the children hauled water to the working men, water in jugs fresh from a well, not iced. The jug was a common drinking utensil. If the children had time between hauling jugs of water to the men at the thresher and those in the field, they filled a wash tub with water at a cistern or well. That was the common washing pan. The sun warmed the water for the washing. If the children did not get that task done, it was the work of the women.

While the men were busy threshing wheat and oats, the women were busy preparing that big dinner, and it was a big dinner. Sometimes the men told at home what was special at the neighbor's dinner table. That was an incentive for the wife to prepare an equally good dinner. It was so-called country style, all on the table for each to help himself to as many helpings as he wanted. There were white linen table cloths on the long table too, not the oilcloth cover.

There were always two kinds of meat prepared; chicken was usually one, for the farm had plenty of chickens, perhaps chicken and dumplings. If a ham were cooked, that was done the day before. A little later

it was popular to have roast beef, for that could be bought at a butcher shop and save preparation time. The butchers were prepared for that rush at threshing time, too. At first the women baked all the bread. It was a labor-saving device when it became popular to buy bakers bread for threshing. That habit was formed about the time of World War I. She made her own butter too and hung it in the well so that it would be cold and hard. In the earlier days salads were not too plentiful except cabbage slaw and sliced tomatoes; the garden furnished them. If, by chance, one neighbor did not have a tomato supply at threshing time, another did and supplied the demand. In fact, food was prepared that was supplied on the farm. The garden furnished potatoes, sweet potatoes, green beans, cabbage, and corn. There were always two kinds of pickles, cucumber pickles and beets. A hold-over custom from the earlier days was the famous rice pudding, full of raisins. There were also baked soup beans. Sometimes in the earlier days, a mutton was prepared for threshing, as killing a sheep was called. A hot drink, coffee, and water, not ice water, were served.

There were always four kinds of pies, fruit pies and custards. There were three or four cakes, different kinds. The cake was sliced and placed on a tall glass cake plate and put on the table at the beginning. It was quite proper for the men to "sample" two or three kinds of pie and as many kinds of cake. There was usually a fruit on the table to eat with the cake, if the men wished.

The table would not seat all the men at one time; the number of men was usually about twenty or twenty-two. But that was not the crowd. The women and children were there too. Usually the children were handed helpings in the kitchen or placed at a kitchen table to eat as the men ate, if the women had time to serve them.

As a man finished, he left the table, did not wait for the group. His plate was removed at once and washed and returned to the table to be ready for the next table. In that way, the second table was ready for the men in a short time. One woman was usually dish

washer, and she was kept busy. One woman was kept busy while the men were at the table by carrying the water pitcher around filling glasses. Those hot days called for lots of drinking water. By this community work, the second table of men was soon ready and the men served. 1

As the men ate, they returned to the barn. Often the threshing began again before the second table of men had finished. Little time was wasted. It is true that the lateness of the hour dimmed the appetite of the women by the time they were seated. As they sank into their chairs it was a matter of resting time as much as eating.

In the early years the threshers stayed for supper also. But later some men went home to do their own chores. The men who had no chores grumbled a bit that first year no suppers were served, but they accepted it. That made the task easier for the women.

In the early years the threshing rig was pulled from farm to farm by horses or oxen. The oxen furnished the threshing power too by walking back and forth, back and forth. Later the steam engine pulled the rig from farm to farm. The men with the rig stayed all night at the home where the threshing was to be done, usually four of them. Curt Xanders, still a Leech resident, did much of the threshing here for many years.

The extra men in the home over night sometimes crowded the family, but that was an expectation. There were no cars to rush the men home at night; they stayed with the threshing rig. The slow moving of the rig sometimes made it late when the thresher arrived at a farm. That did not matter; the woman had supper for those men, whether seven or nine. She prepared their breakfasts too. Then she began the preparation of the big dinner. The idea that the latch-string was always out was likely a carry-over to those threshing dinners. There had to be loads of food left over, or someone might

1. Margaret Allison's home dinner is described. She also told of the dance (1880).

think the woman was stingy. And so she prepared abundantly, tempting and delicious food.

Apple butter making time often called for the help of a few neighbors. When the threshing was done, Curt Xanders operated an apple butter mill. Before his time, Uncle John Wagoner made apple butter.

The family picked up apples and had a large supply at the house for peeling and coring and cutting into eighths. The close neighbors came in the evening to help with that task, especially the women and girls, but the men sometimes came too and lent their aid. When an apple peeler was owned that was really a time-saver. A child could soon peel a bushel of apples. The elders cored and cut and visited. No food was served. If one were hungry, he ate a slice of apple as he worked.

The woman had plenty sugar "on hand" and spices and lemon. She took "dinner" with her next morning as she and her husband or son went to the apple butter mill; the trip was made in a wagon, and it would be dark when the return trip was made. In the wagon were many apples to make cider to add to the apple butter as it cooked, also stone jars in which to pour the finished product. It is true, however, that Mrs. Xanders insisted on those who waited at the mill to come to the house for dinner. Her table was surely full of guests all fall.

After dark the couple jogged home with their jars of apple butter. Those stone jars, gallon jars, two-gallon jars, and even three gallon jars, were tied tight with a clean cloth and stored in the smoke house for winter use. Maybe apple butter was not so delicate as jelly, but it did save the woman much time.

One rather peculiar custom for the neighbors to gather was at the time of a death. At the home where one had died a big dinner was served to all who came. Slow travel made that necessary sometimes, but some neighbors, whole families, also came for dinner. People always "sat up" with a corpse. On the day of the funeral a large dinner was prepared, all work done within

the home too. Food was not brought in by neighbors, as is often done to-day.

Those early parties and dances often furnished the only social life the people knew. Because they were so much a part of the life of those people, they deserve a detailed description. One specific dance will be described. Word was passed around that a dance would be held at a certain house at a specified time. That was all that was necessary by way of an invitation.

A fiddler would be notified, and he would be present, even if he walked several miles. He was paid by men passing a hat at the close of the dance, the men throwing in whatever they felt they could.

At this special dance, a young man drove a wagon loaded with his sisters and the young people of the neighborhood. They had been told he would "be by." It was cold, but there was no radio or weather bureau to keep the people informed about the conditions for that night. They hoped the weather would not be too bad. There was some snow, and so the young man drove to a neighbor's home whom he knew well, a neighbor of the dance home, and put the horses in the barn. He knew the barn of the dance home would be full. This group of young people walked across the field to the dance home, about a quarter mile from the place where the horses were put. The crowd was gathering when they arrived, in spite of the cold weather. The rag carpet had been removed from the floor of the living room and the parlor so that there were two rooms in which to dance. The two rooms joined each other and so the same "fiddling" served both rooms. If a "green horn" did not know the dance step, the fiddler sometimes stepped to the middle of the floor and showed the newcomer what to do. All that time he kept the fiddle under his chin and did not miss a note. Sometimes the whole song, or maybe just the chorus, was sung by the group. "Old Dan Tucker" was a favorite, and this tune was often played and sung. "We'll All Go Down to Rosters" was also a favorite. The tunes of both are noted.

Catherine Gilkison Hudson, a friend of mine, noted the tunes for me.

Old Dan Tucker

Old Dan Tucker is a fine old man;
He washed his face in a fryin' pan;
He combed his hair with a wagon wheel
And died with the toothache in his heel.

Chorus

Get out of the way for old Dan Tucker;
You're too late to get your supper.
Supper's eat, and breakfast's cookin'
And old Dan Tucker's out a lookin'.

Old Dan Tucker's a queer old man;
He rode to town on a Darby ram;
He sent him whirlin' from the hill,
And if he hadn't got drunk, he'd laid there still.

Old Dan Tucker, he got drunk,
Fell in a fire and kicked up a chunk;
Red hot coal got in his shoe;
Lordy me! How the ashes flew.

Here is a typical dance call used: Advance to partner and to lady on the left. Swing your partner. Promenade the girl behind you until you get around; then swing her. Swing the girl on the left; then give your partner your right hand and go right and left. When you meet your partner, once and a half. All promenade. Swing your partner. Promenade the girl behind you. Then four gents to the right. Swing the corners. All first couples to the couples on the right. Right hand cross left hand. Back circle. Four hands and one-half hand round. Balance to the next couple. Circle same. When all four gents get round, then swing your partner.

"Put on the Big Pot, Put on the Pan" was also a popular dance song. There was one couple inside the circle, holding hands crosswise; they danced inside the

Old Dan Tucker

The image shows a musical score for the song 'Old Dan Tucker'. It consists of five staves of music. The first staff is a prelude in G major (one sharp) and 2/4 time, featuring a melody of eighth and sixteenth notes. The second staff begins the lyrics: 'Old Dan Tucker is a fine old man He washed his face in a frying pan'. The third staff continues: 'He combed his hair with a wa-gon wheel And died with a tooth ache in his'. The fourth staff continues: 'heel. Get out of the way for old Dan Tucker You're too late to get your'. The fifth staff concludes with: 'supper Supper's eat and breakfast's cookin' And old Dan Tucker's out a lookin'.' The melody is simple and catchy, typical of early 19th-century popular music.

Old Dan Tucker is a fine old man He washed his face in a frying pan

He combed his hair with a wa-gon wheel And died with a tooth ache in his

heel. Get out of the way for old Dan Tucker You're too late to get your

supper Supper's eat and breakfast's cookin' And old Dan Tucker's out a

lookin'.

We'll All Go Down To Roster's

The image shows a musical score for the song "We'll All Go Down To Roster's". It consists of five staves of music, each with a treble clef and a key signature of one sharp (F#). The melody is written in a simple, folk-like style. The lyrics are written below the notes, with some words split across lines. The first staff begins with a treble clef, a key signature of one sharp (F#), and a 4/4 time signature. The lyrics "We'll all go down to Roster's We'll all go" are written below the first staff. The second staff continues the melody with the lyrics "down to Roster's We'll all go down to Roster's". The third staff continues with "To get a bot-tle of beer. To get a bot-tle of beer to". The fourth staff continues with "get a bottle of beer, We 'll all go do -wn to Roster's". The fifth staff concludes the melody with the lyrics "To get a bottle of beer."

We'll all go down to Roster's We'll all go
down to Roster's We'll all go down to Roster's
To get a bot-tle of beer. To get a bot-tle of beer to
get a bottle of beer, We 'll all go do -wn to Roster's
To get a bottle of beer.

revolving circle. The first couple then went back to the circle and a new couple went inside the circle.

Put On The Big Pot, Put On The Pan

Put on the big pot; put on the pan.
Put on the big pot; we drink all we can.
Slice your bread and butter
Fine enough for any man.
Choose the one you love best;
Call him to the floor.
(Man sings)
Oh, my girl, I love you.
Nothing on earth I admire above you.
My right hand and heart I'll give you.
One sweet kiss I leave you.

While the dance was in progress, refreshments were being served in the kitchen. If a couple wished to rest, they went to the kitchen to eat. At this particular dance the family had been prepared. They had killed hogs and had plenty of fresh tenderloin and country sausage. So hot sausage or tenderloin with hot biscuits, milk gravy, butter and country sorghum, with plenty of hot coffee, were being served at all times. As the night grew colder and a fierce snowstorm arose, the dance lasted all night. It was not fit weather for anyone to be out with a team in a blizzard. That hot, full meal fortified the dancers all through the night.

At daylight, the young man who had left his team at a neighbor's barn, gathered his group together and started toward the wagon. The snow had stopped falling and the wind had lowered. He trudged ahead, making a path through the heavy snow. Behind him in single file came his crowd. Although he had eaten during the night, he felt that it was too much to expect his host to furnish breakfast also. Gallons of coffee had been consumed throughout that night. The hostess had made many pans of hot biscuits. Their meat supply was lower than it had been, but it was still plentiful.

That young man dogged ahead through the snow against his host's advice. The group reached the barn where the team had stood all night. They loaded into the wagon and started home. The road was a winding one through the woods. The snow had piled deep in many places, but the horses plowed through. As they passed a neighbor's house, about a mile from home, they saw the man going to the barn to feed. He stopped to talk to them and insisted on their stopping for breakfast; he knew his wife would be delighted to have a wagon load of young folks for breakfast. They stopped. The wife prepared more sausage cakes to fry, and the young ladies assisted her at the stove. She made another pan of biscuits. She gave each girl a task, and the breakfast was soon ready. The home folks were not surprised when the group did not return in the night. The young man was in the habit of taking wagon loads to dances, and so they felt the group was in safe hands. The only surprise to the home folks was that the crowd had stopped at another neighbor's for breakfast. ¹

Since this is of Leech gatherings, it would not do to omit an unusual dance that was held at Barefoot. Just west of Golden Gate near the Little Wabash, two platforms were built. Hot weather had meant that many children went without shoes, but the children were not alone. Some of the adults scorned shoes, dance or no dance. They danced on that rough board platform in their barefeet, and they could do it as well as many do on polished floors.

Some women and some men were barefooted. And they kept both platforms busy. They could dance, and they enjoyed it thoroughly. Formal dress was not part of the program; the thing was to know how to dance. It would not be fair to tell of those dances there about seventy years ago without naming a popular dancer, Aunt Jane Cook, a large woman who liked to dance. She was quite a character, plain and out-spoken. She rather

1. James D. Glover visited one Barefoot dance when he was a small boy to watch the barefoot dancers. He described this dance.

enjoyed being called the Queen of Barefoot. She had daughters at the time mentioned, who were as large as she, and they danced as vigorously as she.

It is true that there was a compromise type dance or play party. There was no fiddler; there was no music, but they sang the songs and went through the dance steps. To some that was a substitute for lack of a fiddler; to others it was not a real dance as there was no music.

Although it is true that many enjoyed the square dance, there were also some who, because of religious beliefs, refused to attend a dance and looked upon such an entertainment as work of the devil. Those people had their own type of social get-togethers.

The taffy pull was a common type of entertainment. It was not usually a large crowd but often a "sticky" one. Sorghum was common in all homes, thick sorghum that would not run. In fact there was usually a barrel of sorghum in the smoke house. The taffy candy, made with sorghum, was cooked and tested until it was the proper consistency to pull. All youngsters had washed hands ready. They buttered their hands and each was given a chunk of taffy. Each pulled it back and forth, back and forth, from one hand to the other. That work was kept up until the taffy began to harden, too stiff to pull. It was then spread on a buttered platter and cut into small pieces when it set. Sometimes a taffy puller made his candy fancy by twisting it into ropes before he put it on the buttered platter. When the candy was set, everyone ate candy.

There was another party for the non-dancers, the play party. It was called play party because they played games. All the family attended. The young people had a room where they congregated to play games, perhaps the kitchen. A popular game was to spin the plate, the spinner calling a number. The girls had even numbers and the boys had odd. If a boy spun the plate, he called an even number. The girl whose number was called was supposed to run to the center of the room and

catch the plate before it stop spinning. If she caught the plate, she paid no fine, but if she did not, she had to pay a fine. One person collected fines. He took a ring, a pin, a handkerchief, a pocketknife, or any object the person had. When all had paid fines, one person held one of the fines over another's head and said, "Heavy, heavy hangs over thy head." He asked, "Fine or superfine?" If the fine was from a boy the answer was "fine", if from a girl it was "superfine." Then the person with the fines asked, "What shall the owner do to redeem it?" The other suggested something for the person to do. Maybe it was to play post office. There was much laughter as the doorkeeper, the postmaster, permitted one couple to pass through to a darkened room. The one who had to pay the fine had chosen a partner. If the couple returned in a short time, the greeting was that it was only a post card. If it took a longer time for them to return the jeer was that it was a letter, an important one. That couple then named another person to go to the postoffice. The process was repeated.

Picking cherries was a common fine to pay. Strong kitchen chairs were placed with their backs toward each other. Then two more chairs were placed at the sides of those chairs, backs toward the other chairs. The one who was to pay the fine chose a partner. Each stood on the lower round of the first two chairs, on opposite sides. They kissed across the top of the chairs, holding themselves in place by holding hands. Then the second one chosen selected another person; that one chose his partner. That couple stood on the upper rounds of the other two chairs, held themselves in place by holding hands and kissed across the chairs.

There were other games equal to picking cherries.

There were other gatherings different from the dance and the play-party, the literary society. They sprang into existence as soon as the old log school houses were built. There was always a literary minded individual in each community. He organized the society. There was always a debate, usually on some problem of

common interest. The political debate was avoided, as politics was a "hot" subject. Those people took their politics seriously, each dead certain that his party was the only one. For that reason it was best for the sake of harmony not to debate political problems. The debate was sometimes between only two but sometimes there were four. There was usually a reading. Someone usually liked to repeat poems.

Scottsville, first called Wabash, being on the old stage coach line, was a popular place for literary societies. The people walked to the meeting, often two or three miles.

When the literary societies began to wane, the school pie and box supper became popular. The purpose was to raise money for the school. Many school libraries began from money made at such suppers.

The women and girls took pies or fancy decorated boxes filled with lunch. Each pie or box was given a number; the same number was kept written beside the owner's name. That was usually done by an older school girl. The numbers were supposed to be kept secret, but sometimes a young man asked a small school boy to take a peep at the list of names and numbers and to find the number of a certain girl's pie or box. Often the man bought the pie or box not knowing who was the owner. An auctioneer sold the pies and boxes to the highest bidder.

There were other prizes offered. There was always a cake for the most popular girl. The idea was to have candidates named. Each vote was a cent. The boys stayed together in groups. At one box supper one young man's "girl" was voted the most popular; at another box supper another young man's "girl" was the one selected. That is how the group stayed together to vote. There were always opposing groups. When the voting lagged, the teacher announced that the voting would end in so many minutes. All money had to be on the table when time was called. Men crowded around the desk, money down and covered with hands so that the oppon-

ent could not see how much was being voted. Then the count was made and the winner cut the cake and passed it to her supporters. Often she did not get a piece.

There were other prizes, some not too nice. There was often something for a couple, maybe a lamp for the slowest couple. Sometimes there was a cake of soap for the man with the dirtiest feet.

After all the prizes were awarded, according to the vote, the pies and boxes were eaten, the couples sitting together to eat.

There were always gatherings, mostly men, at the time the mail came in. At first it was a meeting to wait for the stagecoach. Then it was to sit in the depot until the train came. In summer, winter work and sports were often related. In winter, wheat was harvested and corn raised. The country store was also a favorite place for such gatherings. The nail keg and the boxes made good seats for the loafers. They told tales and watched the customers. Often that was the only get-together the people had. Of course they gathered at church early enough to have a chat before the "preaching" began.

At Hallowe'en time there was a different group gathering. Usually a few boys visited homes and made tic-tacks. A string was fastened to the weatherboarding. It was held taut, some distance away and rosin rubbed on the string. By pulling it, a weird noise was the result. The house occupants ran outside to detect the tic-tackers. The boys ran, often in fun pretending to try to get away. One in the group was often an admirer of the girl of the house. It was usually known who the boys were.

Chowders furnished another get-together possibility. They were held in summer or autumn when the weather was warm. The chowder was cooked in large iron kettles in the open, cooked a long time and stirred all the time with a large wooden paddle. Any old hunks made good fuel for the kettles.

There was always a meat base, chicken, beef, and squirrel. The common vegetables were potatoes, toma-

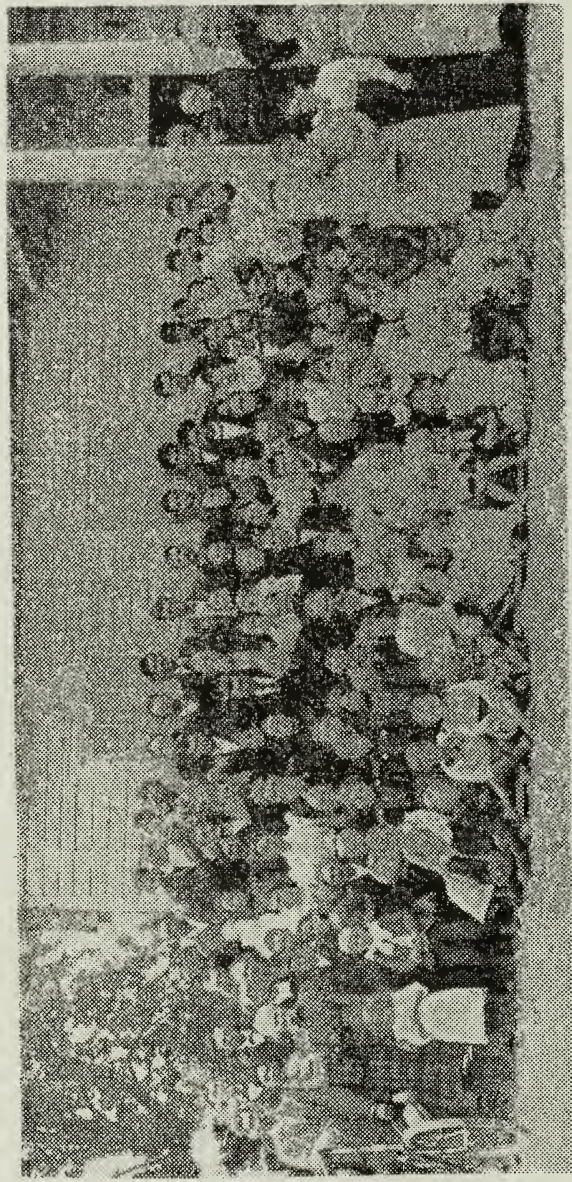
toes, onions, and corn. Others could be added. When it was cooked, the fire was pulled away from the kettle, or the kettle was lifted away, by means of a pole through the handle. Then the signal was given for all to eat. Each ate all he desired. There were usually pickles and relish and crackers also served. Sometimes there was also pie. Chowders are still popular, big chowders sponsored by towns, or smaller ones sponsored by clubs and smaller organizations. Sometimes all the members of a family have a chowder, all the uncles, aunts, cousins, and in-laws. At chowders, sometimes, a collection is taken to pay for the beef. The rest is donated.

Another get-together that was of vital importance to the country school children was the "last day." That term was always used and meant the last day of the school year when there would be a picnic and a program. For many years that was in March, for schools lasted only six months. As gatherings had been scarce in winter, the children looked forward with great anticipation to the last day. For weeks they had drilled on "pieces" and dialogues and group songs. There had to be curtains to shut off the stage. School girls took sheets from home. The boys put a wire across the front of the room to which the curtains were fastened. On each side of the stage, a small room was curtained off. The ones who were selected to draw the curtains were proud of the office.

At noon boards were placed on top of the desks to form long tables. On that the women spread table cloths and set their food on the table. It was a time for the women to vie with each other to see who made the best cake or could bring the most attractive looking baked ham. There were not garnishes then to be bought. One woman skinned the baked ham and then put black pepper on the ham in spots the size of the pepper shaker. That was the decoration.

After dinner the program was given.

The "sing" was a common custom. Neighbors met at one home at night and sang, usually hymns.



Relatives and friends at an annual birthday anniversary celebration of John Harris at his home about fifty-five years ago. The bearded man in the center is Uncle John Harris. Some others in the picture are: H. S. Vaughn, R. S. Harris, C. N. Pell, James Holloway, James Harris, James Goodwin, Lafe Merritt, John Wagner, G. W. Locke, Elizabeth Harris, Mary Murphy, Mr. and Mrs. Charlie Fenton, Oliver Harris, John Harris, Mabel Bell, Jennie Harris and son Charlie in her lap.

PART FOUR

Towns In Leech Township, Postoffices, Doctors

Hampton Weed settled Beech Bluff. He had a dam there across the Little Wabash and a mill; it was an easy thing for others to settle near. Since settlers came to Leech in the 1820's and before, it is likely that the settlement was made on the river at about that time. There was an old buffalo and Indian trail that crossed the river there. Flatboat making was a thriving industry there for some time. It was on those flatboats that pork and corn were sent down the river to New Orleans. That was a round-about way, the meandering Little Wabash, the Big Wabash, the Ohio, and the Mississippi. It was a trade route, and so the river served its purpose. Bob Hardy was the last to operate a store there. Trader DuBois was drowned in the river there, likely the first such tragic death in the county.

Wabash, later called Scottsville, on the old buffalo trail and later the stagecoach trail just east of the old iron bridge is in section 23. It was the central stopping place between Fairfield and Albion in the stagecoach days. It was there the horses were changed. The stop was a short one; the man who was in charge of the teams always had them ready to make the change in a few minutes when the coach arrived. It is related that ¹ when the coach came from the west that there was a wall of rock just east of the river and that the driver blew his horn against that rock so that the sound would carry to Wabash so that the teamster would have the horses ready.

If the coach came from the east, it could be seen as it came down the long hill, and the fresh horses could be ready in a minute. The store and postoffice was on the corner of Estate and Main Streets, the southwest corner. Robert Monroe was responsible for laying out the village but it was never surveyed.

1. Bill Woods told the story of blowing the horn against the rock.

The Scott family had lived there and then moved away and then returned to settle permanently in 1857.¹ William Scott, born in Wales, August 25, 1826, was the father of the several Scott families that later made that their home and after whom the village later became known.

Nick McCowan was one of the first, if not the first, 2 store keepers in Wabash. The stagecoach brought the mail twice each week. On those days the settlers came for their mail, if they had any, and to see the stagecoach go by. Before the stagecoach line came through, the people of this region went to Albion for their mail. Mail time for them came only once every few months. The stagecoach line came through sometime in the early 1840's possibly a little earlier.

The store was not overstocked, for the pioneers did all their own cooking and sewing. There was one thing the store always had, whisky. There was never a saloon in Wabash, however.

Later the Scotts had several homes in the village and gradually the place became known as Scottsville, though the post office was always WABASH. There³ was a hooper and a tanner in the town. The cobbler made as well as mended shoes. The pioneers often did much of their own cobbling.

There were four Scott brothers. After the father had died the mother lived many years on the northeast corner of the cross streets between where the school now stands and the street. Later she lived in a house on the southeast corner of that square. Of the four brothers, two were farmers, two blacksmiths. Scottsville spread over more territory then than it does now. On the hill to the east edge of town were three large oaks and so that part of town was called "The Three Oakes." On the south side of the road on that hill where Bertice Pettigrew now lives, Bill Scott, a blacksmith, had his

1. Wayne County History.

2. Sam Crews gave this information.

3. My mother gave the rest of Scottsville history.

home. The blacksmith shop was across the road; a well is the only reminder of that shop. On the same side of the road but west of the shop was the home of John Scott, farmer. Pomp Scott built a beautiful home on the northwest corner of the street intersection, with a portico in front. Some trees, a well, and an oil well are the only things left there to-day. Pomp was a blacksmith. To the south of Scottsville near the Hill O'Daniel home, Jeff Scott, farmer, had his home. Ed Glover was the merchant at the store at about this same time or a little later. He kept the usual commodities, also whisky and shoes. The hoop factory was an important phase of early life there. Hoop factories were in each town.

The village had various merchants. Robert Rook kept store there for several years after the Civil War. After some misunderstanding with some of the Scott brothers, he left there to go to York. The store was finally moved across the street on the southeast corner of the square where Delbert West now lives. 1

Dr. N. P. Merrit, was born in Breckinridge County, Kentucky, December 26, 1926. After medical service in the Civil War he attended medical school in Cincinnati and then came to Scottsville in 1871. He practiced medicine in this territory ten years, moving to Ellery in 1881 as soon as the railroad reached that place and a town was laid out. When there, he was on the Edwards County side of the line, but his practice continued in Leech as well as Edwards. It was while he was at Sottsville and the store was in his home that coffee made its 2 first appearance in this region. It was in two large bags, large as grain bags. The grains were green. People had been told it made a delicious drink, but water poured over those whole green berries still tasted like water. The bags of coffee were thrown in the barn loft and left there two years. Finally someone else came and told about that delicious drink **coffee**.

1. Facts of Dr. Merrit's life recorded from Wayne History.
2. Bill Woods told the coffee story.

That person told that the berries of coffee should be browned in the oven and then ground and then placed in boiling water to make the drink. That was tried, and the bags of coffee were rescued from the loft to be sold.

There was no school in Scottsville for a long time. The first children of the town went to Brushy Church, where school was held a short time. Then they went to the Allison School to the southeast of the village and to the north of the Samuel Allison home. Later a school was built in Scottsville near the corner in the section where it now stands. Later the present building was built back farther from the road.

Scottsville never had a church. There was a campground a short distance to the west, and the Brushy Church was a short distance to the northeast. A cemetery is a half quarter west of Scottsville on the south side of the road. In it twelve Civil War veterans were buried.

The store was again moved back to its first site. Jim Brown kept the last store there the first decade of this century. Scott Wylie had the last store in Scottsville at his home where Mollie Wylie now lives. He quit store business in the early thirties.

The school no longer functions there. An oil pump near the school vigorously pumps oil twenty-four hours each day. There are no business houses there now, just a few dwelling houses; those of Earl Kendall, Jake Kendall, Mollie Wylie, Delbert West, and John Spruell. Bertice Pettigrew lives on the hill to the east that used to be a busy center of the village.

A tragedy happened in or near Scottsville in the Civil War days, days of suspicion for we were near the border. A stranger came to town. It was not only a time of suspicion, it was a period to take the law into ones own hand at times. The man was killed, likely hanged, and was said to be a southern spy. There was another story whispered about. There had been a poker game the night before, and the stranger had been too lucky, too lucky to keep the money and his life. He

was buried to the west of Scottsville near Chandler, on the hill on the north side of the road, just across the road from a woods which still is there. For a long time the grave was marked by having four fence posts and barbed wire around it. Now that is gone; for several years the grave has been farmed over. An oil well pumps almost on the spot of the grave.

Scottsville lost the post office when the railroad came to Ellery, rather when Ellery was created. The doctor left the village; the other businesses, except the store, gradually moved away. It had served its purpose in the old stagecoach days.

The post office Wabash was moved for a time to Scottstation, a village that sprang up as the railroad reached that section about 1882. There had been some resentment about the post office going to Ellery, in fact that there was an Ellery. Scottstation was only a mile west of Ellery, but it soon had a general store, where the post office was kept, and a few dwelling houses. It did have a saloon. But it soon died away. Now two houses remain.

Ellery, the town on the border of Wayne and Edwards was created in 1880 and was named after the man who surveyed the railroad right of way and the town blocks. As William Lines had donated many lots for the village and had been instrumental in securing the stock pens built there on the railroad, it was suggested that the town should be called Linesville, but when that name was submitted for the post office, it was rejected; there was a Linsville in the state.

The post office has always been on the east side of the street in Edwards County, and so the town is listed as in Edwards County. The business section is now and has ever been much in Wayne. Parth Scott was the first postmaster. She had the post office in her own home. The first mail by train came in one small bag, just a piece or two.

George Pettigrew had the first or one of the first stores in Ellery. It was in Wayne just across the street

from the present post office. Others later had a store in that same building, Morrie McKibben for a few years. L. G. Lines had a store in Ellery on the Edwards County side, and he began business from the times the lots were laid out. Al Kimbrell had a store near the same spot for several years; he was also postmaster the first decade of this century. A Mr. Land then kept store in the same building, and then two ladies operated a store there, Nell McCollum Jones (the postmaster) and May Inskeep Woods. Later May became the postmaster and moved the office to her home. Then Nell Rooke Murphy (whose father had an early store in Scottsville) became postmaster and still is. In fact women have had the post office at Ellery since World War I.

Two blacksmiths shops were operated in Ellery from its beginning, one by W. W. Willis under the spreading sycamore tree where the garage now is, and one across the street operated by Edgar Scott.

The coming of the first train to Ellery was an ¹ event. Everyone turned out to watch it come in from the east. Most of those people had never ridden on a train. Some had seen the train before in Albion. They planned a picnic at Scottstation a mile west, everyone to go there on the train. There in a large grove the picnickers were to have a big basket dinner. Everyone was at the station in plenty of time to get his ticket, all but one "hired girl." A young man had invited her to go with him. The matron for whom the girl worked watched and asked if he had bought a ticket for the girl; he had not. She muttered something about stingy people and bought the girl's ticket suggesting that the girl should not go with him again.

Though Ellery never had a school within its limits, it early built a church on the Edwards County side, a Christian church which still functions.

The past few years the depot has been closed; the stock pens have long since been removed. The old

1. Margaret Allison went on the picnic, heard the conversation about the girl's ticket, and related the event as reported.

woolen mill that stood at the north end of Ellery operated a few years. For several years a creamery operated at the south end of Ellery, now the home of Rudy Beadles. There is still a good general store there, on the Wayne side, operated by Eddie Conover and his wife, the former Freda Judge.

A story of a town is the history of its people. One who always contributes to a community is the doctor. Ellery has had its share for a small town. Dr. Merrit ¹ moved there from Scottsville in the town's beginning, in 1881. Dr. Samuel R. Harwood, born October 8, 1862, in New York City, practiced there several years. First he practiced in Paris, France, in 1892 until 1894. After returning to America he served in the Spanish-American War. Then he came to Ellery and practiced there until the death of his wife, which was a tragic one, she being burned when his home burned.

Dr. Will Inskeep practiced there in the early days also. His office was in the corner of his yard, now the home of Clayton Piercy. He was a greatly respected physician during his practice there, and his early death was a blow to the town.

Dr. R. N. Miller came some years later, the first decade of this century, and used the same office. When he moved away, Ellery was left without a physician. None of these named lived on the Leech side of the line, just across the street, but they served the Leech territory.

As the railroad moved westward, the town of Golden Gate was laid out. There had been settlements in that region, both there on that ridge and to the west near the river and to the north, but that was only a house or two. On that ridge where Golden Gate now is, the terrapins used to crawl and sun themselves. In high water time, that was the only dry ground in a long distance. On that high spot the pioneers herded their stock when the backwater began rising rapidly.

A story is told of a flock of sheep that had been herded on that ridge. The water was all around it. ¹ When one sheep starts in any direction, the whole flock will follow, and there is no stopping them. Something, perhaps a dog, frightened a few of those sheep. One started in mad flight toward the water; all the other sheep followed at a mad pace. There was no stopping them. They ran into the water, the ones behind unable to stop, and the mad rush pushing the ones in front into the water. All drowned.

In 1881 or 1882 Golden Gate came into existence. There had been some difficulty in securing the right of way for the railroad from some land owners. The railroad had expected the people to donate the land in order to get the railroad. One in the Golden Gate area refused to permit the railroad to advance across his land. As stock ran outside at that time, the stock often came around the houses, unless they were fenced out. There was a house with a porch near where the railroad now is in the town. Gates were made and put around the ² porch to keep the stock off the porch at night, but in the day time the people could keep the animals away. That was the man who refused to donate land for a right of way. Suddenly the gates came down, and the railroad advanced westward. There were whispers of payment having been made, and so the name GOLDEN GATE was given in derision. There are other legends that vary slightly about the origin of the name. One is that as men worked near the river area one remarked as they started to return that they would go to the golden gate, the gate being painted yellow.

R. D. Murphy was the first post master. He also had a store there for several years. At first there was an inconvenience concerning the mail. The signal for stopping had been placed too far to the east and so each day the mail had to be carried down the track to load the mail on the train.

1. Chet Woods told the story of the sheep.
2. Phillip King told of naming the town.

In the early days Golden Gate had its saloons.

Its thriving business was a stave mill on the Little Wabash to the west and south of the town. At the close of the last century and the first of this one, that mill was a very busy center.

Many merchants have done business there. Tom Baird had a store for a while. Then Rollie Hawkins did a thriving business there. For a while after the town was laid out, some saw it as a possible boom town. Melvin Johnson and William Weaver were early merchants, but they soon sold out. Oscar Hoffee operated a store there several years, also Chet Knodell, and Roy Johnson. The Elliott store is now the business center there. Clarence Rigg was the first to bring a restaurant to Golden Gate; he did that about the time of World War I. The garage followed the blacksmith shop. Now Dwight Gardner operates a lime, potash, and rock phosphate business there. The French elevator has long been in business there. George Michels for several years operated a lumber yard there. Herschel French operates the elevator there.

Golden Gate had its doctors too, men who gave day and night service to the town and countryside, slow trips by horse and buggy, even by boat during high water. Dr. E. L. Apple came there from Indiana the first part of this century and practiced there several years, then moved to Albion. Later he returned to Golden Gate and continued practice until a short time before his death, in the autumn of 1948.

Dr. Taylor came there from Canada, but he stayed only a short time and moved away.

Dr. G. A. McDonald then came from one of the eastern states and practiced there several years.

Dr. Joe Simpson, son of John W. Simpson, who was son of William Simpson Jr., practiced in Golden Gate several years. He married Rosa Smith and had three children.

In speaking of doctors we need to mention one who came to this region very early, not to Golden Gate nor

to Ellery; neither existed when he came. Dr. Hatfield came to eastern Leech. Someone sent him to the Samuel Allison home to board and practice, as that seemed to be a home for any who needed it. But Aunt Suse decided she did not want a boarder; she sent him to a neighbor, where he stayed just a few days and then came back to the Allison home asking to stay. That was in the late 1850's. He practiced in this region using the Allison home as his headquarters. There were many settlers in the bottom region; malaria was common, also chills. It is likely he contracted malaria while serving his patients. He became quite ill. Before he died, he asked to be buried on a very high hill on the northeast side of the Little Wabash on what is now the Glenn Saxe farm. He made the statement that the back water would never reach the top of that hill. So it was he who was the first one to be buried in that old cemetery.

There was another doctor who practiced in Leech from 1909 until 1913. Dr. Hugh Q. Allison, who returned to his home after graduation from the Barnes Medical School of St. Louis. He did not intend to build a practice there; patients began to come. He built a large practice over the countryside, but he decided he needed a town office and moved to Grayville, where he has practiced ever since, except for the period he served in the medical Corps in World War I.

To all these men the township pays respect for rendering service to the good health of this territory. Without health, the township would not thrive.

When Samuel Leech made a dam across the Little Wabash north of the present site of the old iron bridge at rock bottom west of Scottsville, and established a mill there, that spot became a busy center. A few houses were near. The first school house of the district was there, near the old Anderson place south of the bridge. To the west of the river at that point is bottom land, and so the busy center was on the east side. Leech was a very energetic man and left his mill business at the

river to go to Fairfield to be the first officer of about all offices there, and all at the same time.

Later John Pulleyblank and A. C. Scott built a second dam, just south of the bridge. When the water is low, the old piles of the dam can still be seen.

The bridge, the first of its kind across the Little Wabash, the so-called old Iron Bridge, or the Scotts-ville Bridge, is in section 21, T2S, R9E. It was built, or finished, in 1865 at a cost of \$4,000 and 12,000 acres of swamp land. When it was dedicated a little later, that was a great day for the community and the county. It was a connecting link between Albion and Fairfield on the old buffalo trail, later the old stagecoach trail. A platform was built for the speakers at the dedication and celebration. Whole families went for the day, took their baskets of picnic dinners and had a holiday. Ice cream was sold there that day. Many from this community saw and tasted their first ice cream at that dedication. Jim Ewing, to make the event more spectacular, climbed to the top of the bannisters and walked across the river. That likely attracted more attention of some people than the speaking.

This was always a popular place at the time the circus passed through the country. In those early days the circus went by road from town to town, the few animal cage wagons drawn by horses. The larger animals walked, the camels and elephants. As the river was a mid-spot between the long trek between Fairfield and Albion, the stop was made there to water the animals. That gave a free show to the on-lookers who had sat there long hours waiting for the circus to arrive. Once while a bear was being watered, the people crowded too close to watch, especially some small boys. While the keeper was a short distance away, the bear turned to attack. The people scrambled as fast as they could.

1. Wayne County History gives the date of dedication and cost.
2. Margaret Allison told of the picnic, the ice cream, and Ewing's high walk.
3. Bill Woods told the bear story.

Jake Stroup, a small boy, was unable to move so fast as the elders. He was nearest the bear, and it turned on the boy. The father, George Stroup, seeing the child in danger, grabbed the bear by the tail and served as a brake on that bear as it chased the boy. He was able to slow down the bear's speed until the keeper could reach the animal and control it. The boy was not hurt, just badly frightened. The Stroup family lived south of the bridge at that time.

The old bridge is not often used now and is condemned.

There was another postoffice in the township for several years, Gum Corner in the bottoms in the south part of the township. It was so called because it was on a corner of crossroads and tall gum trees stood about. There was a store there also. In the horse and buggy days it was a long trip for those people down there to go to town, and so the store and the post office were conveniences in that region. The mail was brought from Mill Shoals to Liberty by hack and then taken from that post office to Gum Corner. The store was west of the J. J. Williams home. Laf Merritt was perhaps the first postmaster. Ben Cravins served later and then Winnie Merrit. The last postmaster was Fred Gregus. 1

Those have been the towns and post offices. There have been other centers besides the churches and schools. A township nine by six is large for people to go to one center to vote. There are still two voting places, Golden Gate and Moffit. In the early days Chandler School was a voting place for those in that community.

1. Emery Messerole and Loren Campbell named the Gum Corner postmasters.

PART FIVE

Schools In Leech

The pioneer children did not have the advantage of going to a public school, nor did they have a bus to pick them up at home and return them to their homes that evening. School terms were short. Children often went a long distance through the woods to school. Subject matter taught was not so varied as to-day. Readin', writin', and 'rithmetic, and spelling seemed to be the common subjects taught, though some subscription schools had other subjects. Certainly they did not teach science, nor did they teach music and art. There was no busy work to keep the small children employed; they often had to busy themselves while the teacher was teaching some of the older pupils; often there were as many as fifty in one school. The grades, when so divided, consisted of four. A pupil was said to be in the first reader, or the second reader. When he read well enough, the teacher suggested he read in the next book. The division of eight grades in this county came in the autumn of 1903. If a pupil had a second reader of the old type, he could trade it for a second but not a third reader. Since the old way had been good enough for a long time, a few parents did not see the need of paying the whole price for an advanced reader, and so the old reader was turned in on another of the same grade, keeping the child in the same grade.

The pioneers realized the need for an education, however, and from the very first someone was energetic enough to organize a subscription school. In such schools, a person announced he would conduct a school at a certain time. He either made the announcement in the paper, or he visited the parents and solicited pupils. He set his own price, a small sum.

Two who had taught such schools in eastern Leech discussed the effort they had made. Neither had a written or printed form of their school announcement.

Here is one that was presented in Albion. Since the ones in eastern Leech were much the same, this one is copied.¹ The capitals and wording are kept the same as the announcement. "Mrs. Craig respectfully informs the Inhabitants of Albion that she intends opening a School for children on Wednesday next, September 25, 1839. The girls will be taught Reading and needlework.

"Terms: 2 dollars for the quarter. Writing, arithmetic, English Grammar and Geography \$2.50 per quarter. To defray the expense of Fuel, 25 cents charged for each pupil for the season."

Many pupils of to-day would like to choose subjects as suggested in that notice. Sometimes such schools were held in a church building for six weeks in summer. As the distance, bad winter roads, and the cold weather were such that long trips through woods in winter were not thought best for a small child, those few weeks were often the length of those first schools. But there were winter schools a little later, six months. Country schools in Leech did not have longer terms until about 1913 or 1914. Then they had seven months. But that is not so short as it may seem. There were not a certain number school days required as now. The school month began on a certain day, as September 2. It ended October 1. Those months were twenty-two and twenty-three days long. There was no long Christmas vacation, just one day. There was one day off for Thanksgiving, and sometimes two days off for teachers' institute. So there was more crowded into a shorter time than may seem at first. There were far more school days in those six and seven months than the average is in six and seven months.²

John Jones, first white child born in Wayne County, wrote that the first school house stood about 300 yards from his father's cabin. That was likely in Edwards County. There is no trace of that school now. It

1. Carro Craig Long furnished this copy of the subscription school paper notice kept in her family.
2. Wayne County History.

is possible that it was in Leech. He stated that it was in 1823 and that George McCown was the first teacher. The teacher came here from Kentucky but he was of Scotch-Irish descent. Since the McCoin family did live near here at that time and were friends of the Samuel Allison family, the question has arisen whether it could be the same family.

John Jones was born in 1816, and so he was likely sent to that first school he mentions. There was a large family that lived within one-half mile of the Jones home, the Aquilla McCrakin family. As five children of that family died here in 1814, it is not known whether there were more children in that family here in 1823. They moved to Arkansas later.

In western Leech the same type subscription schools were in operation. In the L. H. Harris papers is an account of "schooling for daughters", dated 6-13-1859. There was the same tendency to have schools in summer because the winter weather made it impossible for the little ladies to go to school. The boys were evidently kept too busy to have time for school. That paper was signed by William Staton. There is another paper in same files that gives the price as three dollars, Thomas E. Files, teacher, and signed by C. A. Reeves. Education was surely inexpensive in those days.

In western Leech there is a story of the lost school child, a boy, Daniel Johnson Gray. At that time all around the school was woods; the children were used to playing in the woods. At noon when the teacher called the children into the house the boy was missing; he had wandered in the wrong direction and lost himself. School was dismissed and all told to search for the boy. The people of the neighborhood were aroused to search. A woman on horseback (Legend says it was Betsy Goodwin.) found him several miles away from the school. The woman took the boy on the horse and returned him to his home.

As soon as the Brushy Church was built in 1849 subscription schools were held there until the Allison

School was built in the lower edge of section 25, in the now Delbert Snowdall field, north of the Allison home. There was no other school close enough in 1850 for Sophronia Allison McKibben to attend, and so it is likely that the first school mentioned by Jones had ceased to function. Likely the log building was serving as a home for someone. She attended a subscription school at Brushy a few weeks in the summer and walked the mile and three quarters to school, likely farther at that time for the road was not a straight one as now but went via Scottsville, which would mean almost a mile more. Other children who attended that school at the church were the Michels children, Melrose children, Monroes, Scotts, Joneses, and Robinsons. Perhaps there were others. Mahalia Michels Piercy said they taught them to read, spell, write, and figure. Sometimes they had Scripture read to them. Christine Knodell taught there. Sophronia Allison went to that school and later taught there.

The last of the 1850's or in 1860 a regular log school was built in the south edge of section 25 as already mentioned. It faced the south, had puncheon seats (split log the round side down), and was called the Allison School. It was in this first log school that John Jones taught, the first native teacher in the county. Since it has already been written in the records of the Jones family that he was the first teacher, it is assumed the first school he mentioned was across the line in Edwards. It is possible, though, that he taught that school he mentioned. James Harrison was the second teacher in this school and Rheuben Ewing was the third.

Samuel Allison wanted a better school for all children in the region. He donated two acres to be used for school purposes in the southeast corner of section 35, T2S, R9E. He helped build a frame building there in the 1870's. The siding was hand made boards, many he donated. It had changed position, but it kept the name of Allison School. Later an addition was added because the enrollment was too large for the first building. The first building had boards painted black to write on.

When the addition was built, good slate boards were added. James McCain Allison Sr. taught there several terms. Other early teachers were: Rev. Jones in 1895. Charlie Miller had taught there before that, also Ethel McLin, and Flora Chandler. Mary Hooper taught there in 1898 and 1899.

She was followed by Sim Sidwell, then Cainey Schurtleff, then Edith Dwyer. She is the teacher who told the pupils that someday planes would fly through the air. As she had come from town and did not know many things about country life, the parents smiled knowingly when told what she had said.

If a teacher taught two years, that was a long time. There was usually a cry for a "house cleaning." Especially if a woman taught, someone got the idea that a man was needed to "settle them down." It is possible though that the same teacher might return after a year or so. That is the way Ed Ellis did, taught two years, gone a year and then back for two. Earl Allison taught the year between the Ellis sessions.

About the time of the first World War a new school house was built with windows on the north to keep out direct sunlight, and a floor furnace was added, an improvement on the old wood stove that never kept the long room warm. In fact a child sat near the stove, warm on one side and cold on the other. 1

There has never been a regular road to this school, just a lane. It was never on gravel. In its later days that it functioned the teacher often parked the car on the gravel and walked the short distance to the school. That quiet had one advantage; there were no outside distractions to attract the attention of the pupils.

The Scottsville School was built about the time the Allison School was moved. It was built in Scottsville. Before that the Scottsville children had attended the Allison School. It was built on the same corner in Scotts-

1. During the depression I taught this school after I had received my degree, before I went on to high school teaching and college teaching.

ville as it now stands. Another building was built there later, farther back from the road.

As numbers of pupils grew less at Allison, those children were hauled to Scottsville several years. Then the Chandler School building was moved to Wabash and these three schools were joined with that school in the Unit system.

A bus takes the children each day, not only to Wabash but also to Albion to high school. Now a music teacher comes to the school once each week. She makes the rounds of the school centers. Also an art teacher comes once a week. More athletic games are taught. Games are arranged with other schools, and the school bus takes the players to the other school.

In the earlier days when spelling time came, the children often lined up against the wall to spell for head marks. The one who stood at the head when the class was dismissed won the head mark for that day. Next day he had to go to the foot of the class and work his way forward again. Those who missed a day lost their place in line. They went next to the foot to begin their way forward again. A word was given to the one at the head. He had three trials to spell the word. If he missed, the next one had three chances, and so on down the line until the word was spelled correctly. The one who did spell the word correctly moved ahead of the one or ones he had "turned down." Even the "chart" class had spelling lessons. During those momentous minutes, ¹ the older pupils were watching that spelling bee to see who won the head mark.

Edith Dwyer was the first teacher in the Allison School who taught elementary music. It was the first time some of the pupils had heard of scales. She also had the idea of seating the classes in groups and having them remain in their seats for recitation period instead of having them move to the front of the room.

The old Harper's Readers were used before the eight

1. I was awarded a story book my first school year for having the most head marks, likely because I did not miss any school.

grades were organized. Besides reading out loud, (no questions asked about the lesson) there were classes in arithmetic, grammar, history, American history, physiology, geography, and spelling; there was an occasional lesson in writing. If the teacher had a drawing lesson, he was wasting the pupils' time and taking his money for nothing. The small children did draw and amuse themselves. There was no idea of seat work for them. If a teacher read stories to the children, he was fooling away his time.

The Chandler School was first near the old Iron Bridge, as has been mentioned, south of the bridge on the old Anderson place. The second school was built on the corner of the Chandler farm, the southwest corner of the crossroads west of Scottsville. It was moved to the Wabash School and so there is nothing left but the foundation.

It is interesting to note the names of teachers in some of these schools, the enrollment, and the years ¹ taught. Here they are for district number 99, the Chandler.

Year	Enrollment	Teachers
1903-1904	48	Hugh Q. Allison
1904-1905		Vernette Schaeffer
1905-1906	—	—
1906-1907	Unknown	—
1907-1908	45	W. C. Matthews
1908-1909	30	J. S. Sidwell
1909-1910	36	George T. Haegele
1911-1912	37	—
1912-1913	34	Forrest Scott
1913-1914	43	W. C. Merriott
1914-1915	46	Forrest Scott
1915-1916	55	—
1916-1917	41	W. H. Edwards
1917-1918	48	C. T. Peters
1918-1919	28	Forrest Scott

1. Trula Scott secured the Chandler teacher list.

1919-1920	37	Jennie Stewart
1920-1921	Unknown	Forrest Scott
1921-1922	24	A. Roy Burkitt
1922-1923	Unknown	—
1923-1924	24	Hazel Canull
1924-1925	27	—
1925-1926	26	Percy Borah
1926-1927	Unknown	—
1927-1928	—	Charles Inskeep
1928-1929	—	Daulty Mason
1929-1930	—	—
1930-1931	21	Marion Mamm
1931-1932	22	Ethel Patterson
1932-1933	25	—
1933-1934	36	Lura Balding
1934-1935	22	Buren Moore
1935-1936	25	—
1936-1937	21	Harry Pottorff
1937-1938	16	Ethel Patterson
1938-1939	15	Mildred Walsh
1939-1940	16	A. Roy Burkitt
1940-1941	18	Forrest Scott
1941-1942	17	Seal Bradford
1942-1943	9	—
1943-1944	15	Jennie Miller
1944-1945	14	Grace Childress
1945-1946	19	Harold J. Clark
1946-1947	16	Esther H. Kieser
1947-1948	16	—

That list reveals several things about a country school, and in most respects it is typical of the other country schools of the township. In glancing at the teacher list, the reader sees that a teacher taught just one or two years and moved on. It was possible that he came back later, but he did not teach long at one time. Forrest Scott began teaching there in 1912. He taught one year and then returned three different times by 1919. He skipped a long period and then returned in 1940. That was his home school. People often think of teaching as

being done mostly by women. This list shows that in this country school covering a period of forty-four years that for twenty-nine of those years a man taught the school. That is a big average; for only fifteen years did a woman teach. The enrollment may be surprising also. It is larger than some seem to think is found in the country school. This school was not taken into a unit system because it did not have enough pupils in its own district to hold a school. The last five years it had an average of sixteen pupils.

In the woods southwest of Ellery, with only a lane leading to it, was the Woods School, near the Tom Woods home. It was erected in the late 1870's or the first of the 1880's. Because there were many pupils in that district, there were two schools. Because road conditions were bad in winter, it was not easy for pupils to go far. Wabash was the other school. They were a little more than one-half mile apart. Flora Parks Chandler, who was mentioned as being a teacher at the Allison School, taught that school in the early 1880's. The first of this century the two schools were combined, the school then being at the Wabash School. There has always been two rooms there ever since the two combined, until the Unit System added another room.

In the Wabash School, just west of Ellery, the two rooms were referred to as the big room and the little room, not because of size, but because the small pupils were in one room, the olders one in the other. Sam Crews taught the upper grade room there several years. The one who holds the record though is Della Seifert Sawyer. She taught that school twenty years. There was a period of several years after her marriage that she did not teach, but she returned to teaching a few years ago and retired two years ago. She taught only one other school, the Johnson School in southern Leech; she taught there just one year. In several cases she taught two generations, but in one case she taught three generations. She taught Rena Carlton, then taught Rena's children, and before she retired she taught Rena's grandchildren.

The past three years the Wabash School has been a unit school. It is now a part of the Edwards County School system. When the pupils in these districts named finish the eighth grade, they go to the high school at Albion. This territory is now a part of the Albion High School district. Before that, however, this territory was in a non-high school district. In the earlier days, those who were energetic enough to go to high school, had to pay their own tuitions.

To the west side of the township there were three more schools: Windle to the north end and west side of section seventeen, T2S, R9E. It was named after James Windle on whose farm it was built. It is one of the older schools in that region. The Wagner School stands in section 30, T2S, R9E. It is at the very north edge of the section. It was named after James Wagner. For two years the Wagner School has not been used.

There have been three school houses at Moffitt. First one was a log building north of the present building. Then one built about 1920. In 1884 the subjects recorded there for a small child, 8 or 9, were reading, spelling, arithmetic. They used Sander's Union Readers. Samuel Meeks was the teacher. In some of the early pictures of Moffit School there are several men with mustaches; they went to school when the photographer was coming, just to have their pictures made. That was the latter part of the 1880's. One time the teacher was Irvine; another was J. N. Reeves. Later C. A. Ewing taught several terms there. He had gone to school there earlier. He now lives at Eldorado.

Now Green Briar and Moffit are combined. The school is conducted in the Moffit School building.

The old Windle school stood a short distance southwest of the last building. It was a small frame building with boards painted black for blackboards. There were many pupils; the pupils outgrew the size of the school and about sixty years ago another frame building was built on the present site. It was a warmer building, but the old wood stove in the middle of the room was no

more satisfactory to heat a big room than was experienced in other schools. In fact it was a cold place in cold weather, except beside the stove. It did have an improvement of slate boards. There were nails in the back of the room on which the pupils hung their wraps. The water was carried uphill from the spring, or from the branch of running water when it was clear.

The pupils played the usual games of the period: blackman, long ball, town ball, dare base, deer and shiny. When snow was on the ground the boys brought home made sleds to slide down the steep hill at the north side. When the slide was once made in the snow a rail served just as well as a sled. An older boy sat in front and guided it; five or six sat behind him and rode.

Some of the teachers at Windle fifty or sixty years ago were: a Mr. Currie, R. D. Murphy, Dora Michels, Charlie Miller, F. Winters, S. D. Burst, and Mack Harris.

In the south part of the township is a district that had three schools, Mars Hill, Johnson, and Wild Rose. ¹

Wild Rose stood back in the field north of where it now stands in section 10, T3S, R9E. About forty-five years ago it was moved to the road where it now stands. It has been unused the past twelve years.

Johnson School on Campbell Hill was named after Melvin Johnson, who was instrumental in having the school built. It is in section four, T3S, R9E. That is the school where Della Seifert taught one year, all her other teaching being done at Wabash. Raymond Hallam was the last teacher at that school. It has not functioned as a school for nine or ten years. Ross West bought the school house and now lives there.

The third school, Mars Hill, is in section 17, T3S, R9E. It stands on a high hill on the west side of the road, beside the Antioch Church. It functioned longer than the other two. This is the first year there has been

1. Loren Campbell and Emery Messerole gave the information on three southern schools. Raymond Hallam gave information on other three.

no school there. The district is now a part of the Burnt Prairie district.

Raymond Hallam taught school thirty-three years. All his teaching was done in that one district. He taught two or three or more years at one school and then taught at another one of the three. Then he moved back to the first school again.

Soon after the settlement of Golden Gate a school was built, a white frame building that stood near the railroad in the west part of town.

Just before World War I the new stone school building was erected on the hill at the south edge of town. It has two rooms down stairs and a large room upstairs. In 1934 a high school was held in the upper part of the building; the grades met on the first floor. In the high school, John Wagner was the teacher; he taught until 1940. Then John H. Kieser taught the high school; it was a two-year high school. The ten years that it functioned there were 63 graduates from that school.

The grade school has now been combined with Conway. Some of the teachers who have taught there are: Charlie Stewart, Forrest Scott, Alvie Mead, Will Stallings, Etta Black, Mrs. Owens, Grace Childress. The Golden Gate School is now one of the unit centers of Wayne County.

Farther north at the north end of the township was a log school, the Oakwood School; it stood where the Oakwood Church now stands. It was the typical pioneer school, crude seats, few books, and a stove in the center.

Then a frame building was erected on the Moore place. About sixty years ago the third building was erected at the present site, a white frame building. It functioned until six years ago. That district is now a part of the Wabash Unit. Some of the teachers who taught there are: Carrie Childress Orange, Mrs. William Daubs, Mabel Allison, Sim Sidwell, Kate McDowell, Irl Sidwell, and Grace Childress.

PART SIX

Churches In Leech

From the time of the very first settlers until the present day the need for church services has been recognized. Long before any log church was built, the settlers held churches in their homes and at camp grounds when the weather was fit. Several itinerant preachers traveled hundreds of miles across prairies and through the woods to preach "the word" in whatsoever places people gathered to hear them. Among the early preachers in this region were William McKendree, Bishop Asbury, and Peter Cartwright. All those traveled across southern Illinois preaching to Methodists congregations. Minutes show that a regularly appointed preacher was made to this region in 1812 and maintained until this day. It is not too much to say that one or all of those mentioned preachers preached here at a camp ground or in one of the homes.

There was an old buffalo trail leading westward from the Bompas region across the Little Wabash; that later became a stage coach trail. Naturally man followed the path through the wilderness. West of the old Wamborough settlement the trail divided. The north fork went past the place where Ellery later was settled. That went past the Virdin cabin, where the Brushy Methodist church was organized later. At that cabin a guest stayed who later became a national figure, Abraham Lincoln. Near that cabin was an old camp ground. The lower trail led directly to the old Iron Bridge crossing, the stage coach trail, and beside that trail a quarter west of Scottsville was the second camp ground, the so-called Ewing camp ground because the Ewings lived near.

Those camp grounds were clearings, the trees and brush forming a circle about them. A crude platform was built for the preacher. The benches were made of puncheon (a log split lengthwise, the flat side up) and

the ends rested on blocks of wood. The services were long, two to four hours. People came long distances in wagons and on horseback, sometimes driving oxen. Those who came long distances stayed all night at some home in the neighborhood so that they could attend services the next day. Sometimes there was a mound of dirt thrown up around the camp ground to keep out the wind.

In 1849 at one of those camp meetings the men decided it was time to have a regular church house in which to meet. Legend says that Leander Melrose was the one to voice the need. Rheuben Michels offered to donate the ground. Their enthusiasm was so great that they met the next morning with their axes to begin cutting trees to build a church. It was built on the site of the new church at Bethel which is this year being built and will be dedicated this year, August 29. That first church was a small log structure, round logs, with clay used as mortar to stop the cracks. It faced the south. Long benches extended from the center aisle to the wall on both sides. A bench or shelf was in the back of the room on which the people piled their umbrellas, heavy shoes or heavy coats. The women always sat on the right, the men on the left. The pulpit consisted of a partition on the platform in front of the preacher so high that he could not be seen when seated, except from the amen corner.

Back as far as 1830, however, a small group had organized a Methodist church in the Viridin cabin north of the church. The place was partly prairie, but there was brush scattered over it. The name brush prairie was an appropriate one; the name was applied to the church, or Brushy.

The Illinois circuit was first created at the western Kentucky conference in 1803; it then included a part of Indiana. In 1812 the Illinois circuit was attached to the Tennessee conference; the Wabash district and the Little Wabash circuit were formed, Peter Cartwright being the presiding elder. Since this organization was formed in

1830, it is almost a certainty to say that Peter Cartwright preached here. In 1816 the Illinois conference was changed again, that year becoming a part of the Missouri conference and remained so until the Illinois conference was formed in 1824. When the Brushy church was formed in 1830 it was a part of the Wabash district of the Illinois conference. Brushy was at first a part of the Wabash circuit but later became a part of the Browns circuit, and of the Albion circuit in 1851. In 1898 the Golden Gate circuit was formed and Bethel has ever since been a part of it. In 1886 a large frame white church was built just east of the old log church and a new name was selected, Bethel.

The high white frame building faced the south and had deep comfortable long benches. A full basement was made in the summer of 1942. The rededication was held August 23, 1942. The old custom of the women on the right and the men on the left still prevailed throughout the days of the white frame building.

L. Harry Knodell of Chicago in his reminiscences of old Brushy gave a vivid picture of those early days. "Near the church was a grove of elm, oak, and hickory, and in their shade horses were tied, some with saddles for the men, some with saddles for the ladies, for in those days the people came to church on horseback. If the weather was warm, the men and boys would loiter outside until the preacher began talking over things that would be of interest to them, a crop, a squirrel hunt, or maybe a new acquaintance. . . . A barber shop was never thought of out there. The men wore their hair to the collars of their coats. Those who cared to shave had their own razor, but full beards and chin beards were the custom. Among the first to arrive at church were Christopher, Ezra, and Reuben Michels and their families. . . . Grandfather Knodell came wearing his beegum hat and blue jeans. . . . How well I remember my grandmother's fan. Its beautiful tint was a delicate bronze, a brown softly blended with gray. She carried it to church, but at home she laid it away. It

was built on a generous plan; the pride of the forest was slaughtered to make my grandmother's turkeytail fan. . . . Rev. D. B. Leach was never forgotten by anyone who heard his heavy bass voice, and especially if they got as tired as I did during one of his prayers while he recited two or three chapters of Scripture. We did not stand in those days during prayer." With the exception of the first two years, here are the ministers who have served this church:

1851 A. Campbell	1881 ———
1852 J. Shepherd	1882 L. C. English
1853 J. N. Haley	and J. W. Britton
1854 J. Glaze	1883 L. C. English
1855 ———	1884 C. A. Bracket
1856 A. B. Morrison	1885 Silas Green
1857 ———	and G. B. Schafer
1858 H. Manifold	1886 ———
1859 ———	1887 R. E. Pierce
1860 L. G. English	and G. L. Schafer
1861 ———	1888 G. L. Schafer
1862 J. Glaze	1889 J. C. Harmon
1863 D. Chitman	1890 ———
1864 W. L. Grant	1891 ———
1865 V. D. Lingenfelter	1892 W. Carson
1866 ———	1893 W. Wenston
1867 J. C. Green	1894 A. W. James
1868 ———	1895 ———
1869 J. B. Ravenscroft	1896 H. C. Hiser
1870 ———	1897 ———
1871 ———	1898 E. M. Barringer
1872 T. A. Eaton	1899 ———
1873 J. W. Lowe	1900 ———
1874 S. Brooks	1901 A. Carlin
1875 W. Tilroe	1902 Wm. Michels
1876 ———	1903 W. L. Terhune
1877 ———	1904 ———
1878 C. W. Sabine	1905 F. N. Aten
1879 ———	1906 W. C. Harms
1880 J. B. Ravenscroft	1907 Far Marriott

1908 C. C. Cullison	1932 ———
1909 ———	1933 ———
1910 O. O. Maxfield	1934 W. R. Richardson
1911 ———	1935 ———
1912 I. N. Johnson	1936 ———
1913 T. B. McClain	1937 W. G. Hanks
1914 ———	1938 Raymond Clod-
1915 ———	felter
1916 E. C. Reed	1939 ———
1917 J. B. Prichard	1940 D. B. Kazee
1918 G. L. Murray	1942 ———
1919 I. G. Flick	1943 A. B. Gill
1920 ———	1944 ———
1921 H. M. Galbraith	1945 ———
1922 ———	1946 ———
1923 W. C. Brumit	1947 Floyd Chastain
1924 ———	1948 ———
1925 James McNabb	1949 Ezekiel Haley
1926 ———	1950 Roger Cullison
1927 B. H. Cravins	1951 ———
1928 ———	1952 ———
1929 J. P. Tucker	1953 ———
1930 ———	1954 Cameron Harmon
1931 E. E. Stage	

A reprint of the news of the Christmas celebration at Bethel, published in **Wayne County Press**, December 27, 1895, gives an index to the type of celebration that was held then. This was the first Christmas tree in the neighborhood.

“Christmas is over. It is just as we predicted about the Christmas tree at Brush Prairie, a grand and complete success. The tree was an evergreen. Presents numerous. A. M. Elliott spoke of the origin of holidays in the United States, and William Knodell on the Savior. Mr. Ashby’s whistling won for him great applause. Mr. Ashby’s whistling surpasses all the whistling ever heard in the whistling line. The distribution of presents by a pair of Santa Clauses (Henry Johnson and K. P. Mer-

rit) made all hearts glad, especially the children who were delighted."

The fact that it was necessary to mention the tree was an evergreen signifies that Christmas trees were rare then. This church never had a color line. The whistler referred to was a colored man.

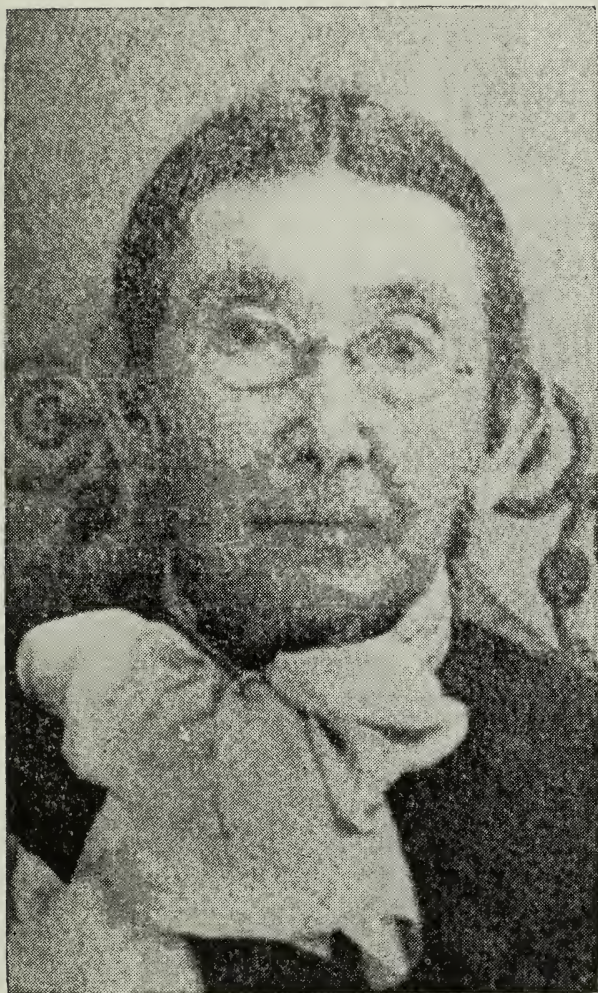
This church began a celebration August 27, 1914, which has persisted until the present. Then began an annual celebration, a picnic dinner, an address, and an informal program. The event was on the last Thursday in August for several years and was called Old Folks' Day. Later it was changed to the last Sunday in August and was called Homecoming Day. In 1921, Mrs. Mary Scott was quite ill at the end of August and there was no celebration; that is the only year that has been missed. The change to Sunday was made in 1937. On that first celebration the Rev. J. B. Ravenscroft of Albion delivered the address. His text was Proverbs 16-31.

On August 29, this year (1954) on the annual Homecoming Day the new church will be dedicated.

John and Minnie Wiles are now the oldest people who are now active members of the church.

Many people besides those already mentioned have given devoted service. Elias Clark and William Gill served many years as superintendent. Mrs. Elizabeth Melrose (Aunt Elizabeth), a greatly beloved old lady, took charge of a small children's Sunday School class shortly after she joined the church, and she taught the children's class for more than seventy-two years. Her service extended throughout all the years of the old log church and through twenty-nine years in the white frame building. She was so filled with goodness herself that she never saw anything but goodness in others.

In the autumn of 1953 a new Bedford stone church was begun just west of the white frame building on the site of the first church. It faces the west instead of the south. The benches and everything in the new building are new so that it is truly a memorial to all those who have contributed to its construction.



Aunt Elizabeth Melrose, who taught the primary class in the Bethel (Brushy) Sunday School for more than seventy-two years.

Tribute To The New Bedford Stone Bethel Church

“This new stone church, setting on the site of the first church log building that was erected here more than a century ago, and beside the spot where has stood the white frame building since 1886, looks toward the west and through its beautiful arch bids farewell each day to the sun as it sinks beneath the western horizon. Its large beautiful window in memory of her who gave her services to this church for more than seventy-two years faces the east to bid a silent good morning each day as the sun begins its journey anew. Its white cross from the highest point sends its influence in all directions, a mute and ever present reminder of high aspirations. The church is already a wonderful memorial, not only for those who have been the inspiration for its erection and who have donated freely to its cost, but also to all those men, women, and children who have offered or have received an inspirational thought here, whether in the old log church, in the white frame building, or under the great oak trees on the lawn. It is a symbol of all that is elevating and uplifting. The inspirational words given here will continue to comfort and stimulate many people. Its influence will live on.

It is well that on this site where there are many beautiful influences there should be a Garden of Remembrance, remembrance to personalities, yes, but even more, a remembrance of their good deeds and influence, a garden in the sense that this site will be made as beautiful as possible, for such beauty and inspiration are in perfect harmony, but also a garden, for each influence stored here is a fragrant influence, sweet and exhilarating, a garden where we remember the good influence of the past, the beautiful erection of the present, and the possibilities of the future.

When this stone is unveiled, this church will be a solid token in stone, but also a token of many thoughts

1. Written by Lelah Allison and read by her in church in the last days the frame building was used.

and deep reverence felt by many people, which cannot be rooted and fixed, but which will be the unseen flowers laid invisibly in all the kind thoughts which this building represents.”

Wherever there were settlers there were camp meetings. The first camp meeting in Wayne County, perhaps, was in 1818 at Merritt Springs in Leech Township at the S. E. quarter of the S. W. quarter of section 7, T3S, R9E. That is near the Simpson cemetery. That was a Methodist camp meeting, a camp ground in a cleared place with crude benches made of logs. The Methodist, however, did not build a church in that section of Leech, unless they did have a church there a short while. In some Winzenburger papers there is a diagram of a section of the farm showing location of springs and a cross with the name **church**. Whether that was merely a camp ground or whether a church was built there is not known. That was in 1830. Ministers were Charles Slocumb and Zadac Casey. But whether church building or camp ground, the people in that section of the township, section 18, did hold religious services. Nathan Merrit later owned that farm.

The Missionary Baptist were active in southern Leech. On Mars Hill the Antioch Missionary Baptist was built in section 17, T3S, R9E, on the east border of the northwest quarter. The church and the school house have set there side by side for many years. The large white frame church building faces the east and sets high on the hill back a little distance from the road. It had the usual stove in the center and the long benches extending from the center aisle almost to the wall. G. N. Locke was one of the Missionary Baptist preachers who did much work in Leech. (He has three surviving children, Josephine Bell and Paul of Fairfield and Grace Curneal of Merriam. Her husband is also a Missionary Baptist minister.)

Elder Lemuel Potter, a regular Baptist preacher of this area, was born October 28, 1841, at Samsville in Ed-

wards County and died December 8, 1897 at Fort Branch, Ind.

Elder Thomas Jones of Enfield and Elder Charlie Jones of Centerville, brothers, and descendants of the Jones family that settled in eastern Leech in 1816, are two more men who have given their services in Leech.

In the Libery items of the **Wayne County Record** for May 19, 1881, there is a note about the organization of the Sunday School of the Antioch Church.

“The Sabbath School shortly organized at Antioch Church seems to be in prosperous condition with John Johnson, Superintendent; Adam Johnson, Secretary; and Calvin Odell, Treasurer.” From that we may assume the Sunday School was organized in the spring of 1881.

Cherry Grove Church was built near the western line of Leech about forty years ago. It functioned for twenty years or more but the building has now been unused for many years. It still stands near the western line. It was so-called because a large grove of wild cherry trees was around the church.

Golden Gate was settled later than Scottsville and so its church has a later beginning than some other churches. It is a Methodist Church, stands near the south edge of town on a high point of the ridge. It is a white frame building and faces the east.

George Leach gave the ground for the church and also paid part of the building expenses. He also gave the lot for the parsonage and then paid part of the building expense of that building. He was ardently interested in having an active church in Golden Gate from its beginning, and it is to his credit that the church was organized there so shortly after the town was settled. He was superintendent of the Sunday School there as long as he lived in that community.

The Rev. D. B. Leach always preached the Thanksgiving sermon in the church and he liked to have all his children and grandchildren there. It was named the Leach Chapel. Other than a special service, this church

has the same minister as Bethel. They are listed under the Bethel report.

The class of the Leach Chapel was organized ¹ March 22, 1880, with the following members: the Rev. D. B. Leach by letter from Bone Gap, Maria Leach, Eleanor Leach, A. D. Leach, G. R. Leach, all by letter from Bone Gap; Rachel Leach by letter from Maud, Harriet McCleary by letter from Mt. Erie, Lucretia Martin, Golden Gate.

The present church was dedicated September 8, 1895 by Bishop Earl Cranston. Rev. Loy was the presiding elder. Rev. James was minister. The first funeral in the church was for Mrs. John Keeling, conducted by Rev. D. B. Leach. That was on Sunday following the dedication.

Later a basement was added to the church. It was dedicated September 21, 1941. Rev. D. B. Kazee was the pastor. Rev. T. E. Harper, Mt. Vernon, Illinois, gave the dedication address.

In the north end of the township is a Christian ² Church, Oakwood. The first old log church was in Massilon, not Leech. It did not have regular benches, just boards on blocks for the people to sit on. When the second church was built, a frame building, it was built across the border in Leech, the place where the church now stands. It was a frame building, but, unfortunately, it was struck by lightning, July 20, 1948. The third building was dedicated there on the same site, April 17, 1949 by M. H. Wright of Hume, Ill. It is now a thriving organization.

1. Ethel Fitch gave this information.

2. Mrs. Mary Shillings and Alice Shillings gave this information.

PART SEVEN

Place Names In Leech

When we speak of place names, we refer to a name and the reason for which that name was applied to a certain place or thing. There is history in a study of place names, for the stories of the names will reveal much about the people, the customs, and beliefs of a region in which such names are applied. Some names come from families; some come from surroundings, and some are applied humorously. They are names of a long past, and if there were any ill feeling about such names, that has died out long ago.

Barefoot was the name applied to the region to the north of Golden Gate before the settlement of Golden Gate. In pioneer days many people went barefooted for comfort and to save shoes. There were scattered settlements in that region. Some of the people enjoyed dancing. One time when they had a dance, a man from southern Edwards County came to the affair. In those days people sometimes entered into physical combat easily over any trivial matter. The visitor had taken off his shoes to dance as the other people were dancing. He left on his socks. A difference of opinion arose between him and a native. At once there was the usual combat, a boxing in the rough, and-tumble manner. The other people gathered around the two in a circle to watch the fight. There was no thought of interference from an out-sider. The watchers did call out to the fighters, however, words of encouragement or derision. One faction would call, "Go to it, barefoot. Give it to him, barefoot." The native was barefooted.

Others took the part of the visitor, maybe just to be different. They would call, "Sock him, socks. Give it to him, socks."

After the dance the story spread of the fight. The humor of the situation tickled the listeners. It was an easy manner to refer to the Golden Gate region as **Bare-**

foot. They went further and applied the name of **Sock Nation** to the home region of the visitor. Natives of the Golden Gate region to-day, especially those who have moved away from the region, like to say with a sly smile they are going to **Barefoot**.

Between Golden Gate and the river is a small area that was later referred to as **Devil's Half Acre**. In that crook of the river some men gathered to play cards. The non-players referred to the spot in derision.

The Little Wabash flows from the northwest to the southeast part of the county. Big Creek flows into the river from the north, near the extreme southeast corner of the county. In the days when there were few bridges, the territory in the lower part of that broad V was a territory unto itself. The natives went north but seldom crossed into the other territories. That region down there was often referred to as **Egypt**. It was spoken of as going down into Egypt. The people were referred to as Egyptians.

That same region was referred to as **lower California**. The people were also called Californians.

The bottom region of the Little Wabash lying to the southwest of that river was flat. Nearly every year it was covered with water, for the Wabash seemed to go on a rampage ever so often and overflow its banks. There were scattered homes in that flat region. Each year when the water began to rise, the people hurriedly moved out to the hill region. Because they moved out in a hurry before approaching water, they were called **River Rats**.

A house in that region had a hip-roof that drooped down on both sides so that it resembled an old boat. One young man saw it sitting there in high water with that turned-down roof like a cover. He called it **The Ark**, and that name remained.

In the southwest part of the township is the highest point in the county in that high ridge along the west side of the river. Some boys dubbed the high hill **Pike's Peak**.

Beech Bluff was and is a bluff. There were likely beech trees there in the early days.

Gum Corner was so-called because its was a corner where roads met and there were gum trees all around.

Big Creek, which is in the extreme southeast corner of the county, is a large creek which flows into the Little Wabash. **Big Creek** was the simplest name that could be given it.

The name **Wabash** is an Indian word. Legend differs as to what it meant in the Indian language. Some say it meant "white clear water"; some say it meant "turbulent water". The water is not very clear, not nearly so clear as the Ohio, but maybe the same was applied to Big Wabash some time when it was clear. Little Wabash flows into Big Wabash. Being a smaller stream, its name is appropriate.

White Oak Slough to the north of Golden Gate was once surrounded by many large white oaks. There are still some white oaks along its course.

Briar Branch to the south of Golden Gate was a region of many briars and brambles. Someone applied the name to the creek.

In the extreme northwest corner of the township are two creeks named after families in that region, **Owen Creek** and **King Creek**. Spring branch flows from the south into King Creek. As there was a large spring along this stream, the name was an apt one.

Leet Hill west of the river on the old stage coach trail was named after the family that lived there years ago.

Pond Creek in the west side of the township was once a region of pools, or ponds, of water, in the days before dredging took place. There was naturally a creek that led toward the river. As there were several ponds of water there, it was natural to call the creek **Pond Creek**.

In the west side of section 34 there is a loop of the river that has in time past been cut off by the water breaking across to join the top of the loop, at periods

of high water, perhaps over a period of years so that finally the river made its new course across the top of the bow. That loop is called **Old River**. It is truly the old river course. There is little water there in summer. Turtles crawl on logs to sun.

The bridge across Pond Creek was near the Wagner home. Naturally the name **Wagner** was applied when the bridge was built.

The bridge across the Wabash on the old stage coach trail was the first one to span the Little Wabash. It was called the **Bridge**, the **Scottsville Bridge** because it had iron bannisters. It is in section 21.

In the upper part of section two, in T3S, another bridge was built across the river in the early years of this century, the Saxe Bridge. Between it and the old Iron Bridge, north of Old River, is another bridge, the **Hodson Bridge**. Both those were named after families who had land near.

Before bridges spanned the river, crossings were made at shallow places, often with rock bottom. Such a crossing was about a half mile below the Saxe Bridge. On those rocks there were small green plants that made the rocks look green. The name **Green Shoals** was applied.

Scottsville, the stopping place for the stage coach between Fairfield and Albion, was called Wabash, likely because it was near the Wabash River. The post office there was always called Wabash. When the Scotts settled there, the name was changed to Scottsville.

Ellery was named after the surveyor who surveyed the right-of-way for the railroad. He surveyed the town lots of Ellery. When Linesville was rejected as a name for the post office because there was already a Linsville in the state, the name Ellery was selected.

Golden Gate had some difficulty in securing the right-of-way for the railroad. One man persisted in refusing to give the right for the railroad to cross his land. He had gates on his porch to keep stock off the porch

at night. One day he suddenly took down the gates, the house was moved, and the right-of-way work went on. Some referred to it as the Golden Gate, for it was assumed that money had been paid. Others say that workers near the river started home. One saw the yellow gate and remarked they would go to the golden gate.

The ridge on which Golden Gate was built was once called **Terrapin Ridge** because in high water the many terrapins crawled there on the ridge the only place of refuge. That ridge was used by farmers as a place on which to herd their stock when the water was rising.

Huntsinger Hill, a high point in section 25, was so-called because the Calvin Huntsinger family lived there seventy-five years ago.

Wild Rose, a school in the south edge of the township was named that because there were wild roses near.

Mars Hill in southwestern part was named after a family named Mars.

Campbell Hill, a high hill at the edge of the bottoms in section four, T3S was named after James Campbell.

Buzzard Roost was a name some boys applied to a church north of Liberty. When that church moved away, some gave the name to Antioch Church, but that name has been almost forgotten.

Roads are often given names too. A short road running north and south between the halves in the south half of section thirteen was known as **Nigger Road**, because years ago a colored family lived on that road.

A half mile of road on the line between T2S and T3S is very hilly. It is called the **Hill Road**.

A dredge ditch along the road north from Scottstation to the highway made that road way a high one. The dirt from the ditch was piled along the bank which was made into a road. It is called the **Ditch Bank Road**.

Scottstation was settled when the railroad passed through. Pomp Scott was instrumental in getting a town started. The post office there was always called Wabash, however.

Once in Scottstation there was a house near the railroad with a porch on which the stock would sometimes go. A man, in jest, called the house the **Marble Front**. The name persisted.

Leech Township was named after Samuel Leech who operated a mill on the Little Wabash in the region of Old Iron Bridge. Later he moved to Fairfield and became a merchant and official there.

Wayne County was named after Anthony Wayne, the soldier, who led troops across this region to quiet Indian uprisings.

Illinois is an Indian word meaning men. All in Illinois are said to be suckers. In pioneer days people crossings Illinois needed water. They sucked water from crayfish holes after removing the mud tops. They used hollow stems of weeds as straws. All in Illinois are called **Suckers**. Though we are Wayneites or Leechites, we are also suckers.

PART EIGHT

Weddings In Leech From The Civil War Time Until The Present

Weddings, veils, and romance! Surely there is an appeal in that to everyone. What were the early weddings like in this region? How do they differ to-day? The very first wedding in Leech Township and in Wayne County was that of William Clark and Peggy Carson, June 8, 1819. The tenth wedding was that of John Moffit and Sarah Campbell, September 7, 1820. Betsy Harris married Stephen Merritt, September 2, 1822. There were many others between that time and the Civil War¹ period, but these weddings described here begin with the Civil War, for the same person attended all weddings described except the first and the last. She did attend the infare of the first.

A short time after the Civil War, perhaps 1867, a home wedding ocured on the eastern border of Wayne. Most weddings then were in the homes. If one were in a church, it was likely that the minister was asked to perform the ceremony after the church service. At that time the couple merely stepped to the front of the church and were married. The audience likely had no previous knowledge of the affair. There were run-away marriages, however, a case in which the bride's parents had disliked the idea of the groom selected by the daughter and so had refused to give consent.

At this home wedding the relatives of both parties were invited and a few close neighbors. The invitations were oral. There were no flowers. It was winter and there were no green houses. The bride's dress was floor length, the way all women were all dressed then. It was made of dark linsey woolsey material, a home woven product. It was so durable that it would serve the bride for many years. It had a tight basque buttoned all the way up the front, buttons close together. A band or

1. Margaret Allison attended these weddings.

tiny collar finished the neck. The sleeves were tight and long. The skirt was very full, and it stood out all around, worn with hoops.

There was no ring ceremony, just a small gold band the bride had worn even before the wedding; there was no engagement ring. There was no honeymoon. The couple merely stood up before the minister and were married.

The next day they went to the groom's home, where an infare dinner was served, a big dinner for her close relatives, his relatives, and his neighbors, the whole family.

In those days a few miles was a distance. The roads were all dirt, often muddy, and in cold weather, frozen. At some infares the group to attend the infare was a different group, mostly, from the one that had attended the wedding. Sometimes it was almost the same group. One principal seemed to hold; those who were invited to the wedding did not attend the charivari. (They were the ones who had had no invitation to the wedding. To gather with tin pans and guns to seranade the pair until the groom "treated" them was the way they voiced their slight at not being invited to the wedding).

At this infare the fires in the big fireplaces were kept filled with huge logs all day to keep the two large rooms warm, the kitchen and the living room, which was also a bedroom. There were two upstairs garret bedrooms. It was winter time and the fireplaces were popular spots. Because the living room was larger than the kitchen, a long table was set down the middle of the room. On it was a long smooth Irish linen white cloth. There were no flower centerpieces. There were center pieces, however. Some artistic minded woman had made two butter ornaments, one a cow, the other a fancy vase. As they were frozen hard in the butter house, they did not melt any more than candles melted.

At that long table the bride, in her home spun, hoop-skirted wedding dress, sat with the men. There was not

room for all, and it was the custom for the men to eat at the first table. The bride was the only woman at that table. The bride's mother and the groom's mother were not considered important people. Certainly it did not matter what they chose for their costumes. They were at work in the kitchen, preparing food and waiting on the men at the table. The bride did not assist with the work. She sat prim in her homespun dress and slicked down hair, parted in the middle and fastened in a knot near her neck. The conversation was carried on by the men.

The children sat at a drop leaf table in the kitchen.

There had been a sheep killed for the occasion, and so plenty of roast mutton was on the table, mutton with dressing and gravy. There were potatoes too, potatoes that had been dug from the pit. Apples from the barrel in the pantry way between the two big rooms had been roasted. There were several cakes, not angel food. That fluffy cake was unknown then. There were butter cakes and fruit cakes. The bread was home-made. In fact everything on the table was home-made.

When the men were through, the table cleared, and the dishes washed, the women ate. All dishes were washed and put away, nothing left for the groom's mother the next day. If the younger children were sleepy, they lay on the bed in the corner where they slept soundly among the wraps. There was no hush-hush to keep them asleep.

At going home time, the fathers gathered their broods and placed them in wagons or on horse back, well before dark. There was no lingering into the twilight; there were chores at home to be done. That jogging over rough frozen roads meant that time was needed to reach home before dark. Such was an infare day.

The Second Wedding 1882

A few years later there was another home wedding, at night, in a large rambling house, large enough to accommodate all the bride's relatives and friends and several of those of the groom.

There was no shower for this bride either; showers were not thought of then. There was no engagement ring, but a small gold band wedding ring. There was no going-away dress; there was no honeymoon. There were no flowers. It was the end of November and there were no flowers. There was, however, a gorgeous wine silk wedding dress, just short enough to clear the floor and show the tips of the shoes. It had a fluted ruffle Around the edge of the overskirt was white lace. It was gathered in the back and looped over a bustle. On that around the bottom. As the basque and overskirt were made in one piece the garment was called a polonaise. bustle was a big bow of silk. The basque buttoned tight up the front. The long tight sleeves had white lace over the hands. A lovely white silk lace fichu was worn around the shoulders that came down the front of the blouse to the waist. There was no veil. The bride wore her black hair in two curls down her shoulders, natural curls.

There were four attendants, the two women's dresses made like the brides only they were not silk. The men wore long tailed black suits. There was no wedding march nor nuptial music.

The wedding gifts were displayed on a long table, lovely presents, silver gifts that were given only at weddings.

The refreshments consisted of cake and coffee, four kinds of cake, passed on plates. (The receipes for those cakes are still in use.) The bride's mother was an excellent cook, but she hired a woman to come days before the wedding to help with the baking. The fruit cakes could be made ahead of time, but the other cakes had to be fresh. There were twenty-five cakes.

Next morning when the groom hitched up to his new buggy to go to his mother's home, where they were to live, the bride had a white beaver hat with ostrich plumes and white kid gloves to wear.

There was a small infare dinner for this couple that next day at the groom's home to which her close relatives



The bride of 1882, Margaret Lines Allison in her wine silk wedding dress.

and his relatives came. There was a baked goose with stuffing, sweet potatoes, pickles which had been stored in stone jars, cabbage slaw (from the pitted supply), preserves, plum pudding, and coffee.

There were a few church weddings at this period but not many. If there were a church wedding, it was not the affair of the church weddings of to-day, just a simple ceremony after a church service.

The Gibson Girl Bride — 1896

In 1896 the Gibson girl had a home wedding in the autumn at night in a large home that held many guests. She did not have a veil or bouquet, nor a wedding march. She did have a white wool cashmere floor length dress. The skirt had sixteen gores and was full in the back. The blouse had pin tucks at the top but was fitted at the waist. Those leg-of-mutton sleeves were the high lights of the dress, sleeves tight from elbow to hand but very full at the top. Her hair was done in short curls on top (made by paper curlers, not a permanent) and fastened in a loose knot at the back. A couple "stood up" with the bride and groom. The usual cake and coffee was served to the guests. The bride had no engagement ring, but her wedding ring was a fairly wide band.

The list of the presents and the donors was printed in the county paper with an account of the wedding.

The Bride Of 1905

Her home wedding was at night, a modest wedding but with several guests. She wore a plain light cotton floor length dress, very full across the bust, no tight basque for her. Her sixteen gored skirt was fitted at the waist. The tight corset was still in vogue. As it was autumn, she wore a rose from the lawn in her high pompadour hair with its up-sweep in the back.

She had sent invitations, printed invitations, but she had no honeymoon, nor was there an infare. It seemed to be the custom of the time to take bits of each cake and send it to a distant relative who could not at-

tend the wedding. The idea of listing the wedding gifts in the county paper had lost its popularity.

The couple went to the groom's home the next morning to live a few weeks until their modest home was ready.

The Pre-War I Bride — 1911

She selected spring for her wedding for her groom was a farmer and would soon be busy with his own crops. The wedding was in her home at night and several guests were invited by formal invitation. She had no engagement ring but a very wide band gold wedding ring. She had no going-away costume; there was no going away, just the trip to their farm home after the ceremony—in the groom's new buggy.

Her dress was white China silk with a full flounce on the skirt. The blouse was full and the high neck was edged in lace, as were the long sleeves. She had no veil, but she did have a wedding march. She had a ring bearer who merely held the ring until the ceremony was over. She had a small flower girl who dropped petals in the bride's path. She had no flowers as a bouquet or corsage.

The usual cake and coffee was served, angel food cake added to the other kinds. Guests who had come as far as ten miles stayed all night in the bride's home. The minister stayed all night also. There was no night travel in a buggy over dark roads for those people.

At this wedding the old custom of the invited wedding guests going to the charivari was broken, as some of the guests also went to the charivari.

In the troubled years that followed there were no hasty war marriages with men in the service, very few at least. A few brides were brought back from Europe at the close of the war but not many. During the roaring twenties it seemed to be the fashion for the bride and groom merely to go to a minister or judge to have the ceremony performed. Women wore bobbed hair, and so for the first time the brides had short hair. There were printed announcements instead of invitations.

When the depression struck, there were not many marriages. If there was one, it was a simple ceremony.

World War II brought many weddings on the double quick. Men had short leaves. In that period of uncertainty, there was no time for an elaborate wedding.

Here are two weddings of that period, one just before we entered the war and the other a wedding with the man in uniform.

Pre-War Wedding — 1941

In the spring of 1941 troubled clouds hung over Europe, but they had not yet touched the United States. The bride had a home wedding in the afternoon; she had dallied with the idea of having a church wedding (Church weddings were common at this time). Spring flowers adorned the altar her father had built for the occasion. She had a diamond engagement ring. There was nuptial music. The bride's mother was escorted to her seat just before the bridal procession. In all weddings described thus far the couple had marched together before the minister, but not this bride. The groom and his best man stepped to the altar from a side room. The two bridesmaids marched in carrying baskets of spring flowers. One was dressed in yellow, the other in blue. Then the matron of honor marched in wearing a pink formal. The bride came to the altar on her father's arm. The ring ceremony was used.

The bride's dress was floor length white silk. Her veil was finger tip length. Her sleeves came to points over her hand. Her neckline was high. She wore something old, something new, something borrowed, and something blue. She tossed her bouquet to see which girl would be married next. Her short hair was done in curls.

She cut the tiered wedding cake. Punch was added to the usual refreshments. She went on a short honeymoon. Many changes had taken place over the roaring twenties and lean thirties.

The War Bride

She had a home wedding. As the groom's furlough was short there was not much previous preparation for the wedding. As it was to be a noon wedding, a dinner was served afterwards. As she was going to camp with her groom, she dispensed with the long white dress and wore a practical blue dress instead. The groom in his officer's air corps uniform received his share of attention. The attendants merely "stood up" with the couple. She had been given showers previously. Before night she was on a train going toward a southern camp. Such were the weddings in those harried war days.

The Bride Of 1953

As one reads an account of to-day's wedding, he wonders how so many details were planned without a slip. There are several showers, sometimes three or four. The bride's mother and the groom's mother both receive their share of attention, their costumes being named with an account of the wedding. They are given the honor of being escorted to their seats the last thing before the bridal procession. In the account of the wedding in the paper, instead of listing presents, the bride's and the groom's sororities and fraternities are named. The bride plans the style and color of her attendants' dresses, often buys them. She has a flower girl and a ring bearer. Even the ushers get their share of attention. The double ring ceremony is often used. There is usually a reception in the church basement afterwards, if it is a church wedding.

This account of the bride's dress is copied from the paper. "The bride wore a ballerina length gown of Goddess lace over satin with insets of scalloped satin down the front and shirred nylon trim on the bodice. The sleeves came to Juliette points over the wrists. Her fingerlength veil of illusion was attached to a tiara of seed pearls and rhinestones." Then her bouquet is described. Its center is an orchid corsage for her going-away suit. Since this is a day of permanents, every

bride has curls. (The bride of to-day may wear a floor length gown.)

The couple goes on a honeymoon, often in the groom's new convertible.

Times do change.

PART NINE

Troubles

In one and one third centuries Leech Township has been built from a wilderness, an area of woods, prairies, swamps, and wandering red men to the farm area that it is today, a region of small towns and modern farms that have the use of electricity, modern homes, paved and gravel roads. That has been done by much effort, intelligent planning, and hard labor. It has made modern farms from wild woodlands and swamps. It has built churches and schools. It has furnished its quota of food supply, the first essential. But in its climb upward it has known its troubles, troubles that could not be prevented such as sickness, and troubles caused by ignorance or viciousness. They have not been many because progress has triumphed, but in a history of a people, their difficulties exist. They have been the smaller things and will be given only scant space, but because they are part of the things which have been met and overcome in this township, they are mentioned, mentioned because they are merely another signboard that points toward the accomplishments of the township.

In the first division of troubles, those over which we have no control, or seem not to be able to prevent, at the time at least, there has been sickness. In the early days those pioneers had to fight malaria, typhoid, and chills as regularly as they had to have provisions to live. The lowlands were breeding places for malaria. The people suffered and some died. When there was illness, those people were often without medical aid except that given by the capable pioneer women. Hospitals were unknown, a trained nurse, unheard-tell-of. But they were a sturdy people and they survived. They depended mostly on their farm products. There have been periods when the whim of the weather has completely ruined the harvest, bringing grief and hardship on the people. It has not been alone in this century, the floods of 1913,

of the early twenties, and of 1937, or the droughts, especially of 1953 and thus far in 1954. But the last century had its droughts too. In 1849 the drought was such that one farmer plowed, planted and cultivated sixteen acres with a one-horse plow, only to have his whole corn crop ruined, only one stalk left standing in the field.

There have been difficulties of impassible roads, the family being shut away in an isolated corner of its own. There have been long periods of poor telephone communication so that the people had no direct contact with the outside world.

There have been other troubles, troubles that the township has mostly outgrown. In the early days when there were group meetings, tempers often flew out of bounds, and difficulties arising over trifles passed quickly to fist fights. Though people grow irritated now, they do not resort to physical combat.

In the early days there were no sources of amusement at times, and some youth felt the need for social contacts, anywhere to be with a crowd. Sometimes they attended church services, only to stand outside while the service was in progress. A few did more than stand. Something urged them to be active, and lacking a gainful outlet, they resorted to ungainful ones. When questioned later, some have replied, "I did it just for meanness," or "It was devilment." In the horse and buggy days, a whip always stood in the whip socket. At church service there were several buggies tied to the hitching fence. That "devilment" or whatever it was that caused the urge whispered to a few of those youth to collect all the whips and break them. To-day softball games are played for the youth to participate in or to watch; scout and 4-H organizations give the youth gainful employment for minds and bodies. The township has outgrown the whip-breaking stage.

A reprint from the RECORD, May 19, 1881, the Liberty news written by Observer, will show the trend

1. Sophronia Allison McKibben remembered that event, though she was only five.

of affairs as far as some troubles were concerned. He speaks of the objection of Wayne people. Leech Township is just north of Liberty, only a quarter mile. The comment may be assumed to concern some Leech people.

“Several of the Wayne County folks have been harping on the name of roughs being applied to those boys who have been disturbing meetings and other assemblies during the past winter. We had no more intention of applying the name to civil people of Wayne County than of White, and any sane person ought to know by the reading of the item that we only meant the roughs and no one else. The items that have been published in the RECORD by ‘Robert’ and in the PRESS by ‘Alphonso’ are mostly true yet we are not responsible for them as many claim . . . if roughs and others cannot be convinced of this fact, . . . so come on.”

The article is interesting in its use of **meeting**. That word was used for many years to signify a church service.

The very fact that the county papers no longer print such news is proof that it is no longer considered proper by anyone to make a disturbance at a “meeting.”

An unusual type of trouble sometimes occurred when a new young man came into a neighborhood. Instead of giving him a welcome and helping him feel at home, a few natives sometimes took it upon themselves to run him out, especially if he courted a young lady of the neighborhood; that was not tolerated. When one considers the distance a young man may cover to-day to court a young lady, and be welcomed by the young men, he may well surmise that those old customs of trouble making are no more.

Perhaps the temporary differences that have arisen at election times should be ignored, but in the past, elections seemed to be much more heated than they are now. There were the times when glee club wagons were popular. Everyone who could sing wanted to ride on the decorated wagon, of his political party, and go from

town to town when some speaker was to be present. One of the earliest comments about a political candidate that would now amuse many was made before the Civil War. The candidate running for President was referred to ¹ by some as "Old Abe Lincoln." During the eighties and the nineties people were either a "black Republican or a "dirty Democrat." Either name was a disgrace in the eyes of the other party members.

Elections in Leech, even conventions, were heated affairs. At one time the Democrats and Republicans were congenial enough at convention time to hold their conventions at the same place on the same day. At this time the men met at Chandler to select the banner bearers of their party. Women were not considered in their proper sphere then if they thought of voting. That was a man's business.

The voting time was over and the votes were being ² counted. A native who wanted to name a certain candidate sat to watch the vote counting. His candidate was losing the race; the votes were about all counted. Not being daunted he stalked to the holder of the ballots, grabbed up the votes for the opposition candidate, looked at the rest in the ballot box and took out those for the opposition. All those of the opposition he stuffed into his pocket and belligerently defied the judge to do anything about it. As he was a big strong man and was used to "beating up" a man or two on election day, the judge sat dumbfounded. The opposite party officials at the other side of the room were not dumbfounded. They silently enjoyed the play between law and bluff. When the man who had taken the ballots walked out, after kicking the ballot box over, the opposite party officials burst into laughter. The poor bewildered judge turned to his friend of the other party and said, "Now wouldn't that beat you?"

1. Mary Ann Bunting told this.

2. My father saw this happen.

When the Fairfield Court House burned there was a scramble to get deeds recorded. There were a few vultures who took that opportunity to try to grab some land and intimidate the owner. William Lines of Ellery had been very ill with typhoid and was very weak as a result. He kept a cane by his bedside to help himself rise, being a very strong willed man. It was when he was at this stage that a caller came, lawyer Thompson, who sought the signature of Lines concerning property rights of others. The property happened to be that owned by Lines. The very idea of being confronted with the idea enraged him. Weak as he was, he managed to pull himself up. Then holding to furniture to support himself with one hand, he used the cane in the other, over the head of his visitor, his distracted wife protesting at such an incident in the house. He neither heard nor heeded her but continued to give as many thumps as were possible on the head of the adversary, ordering him from the house, and not to dare to try to interfere with his property.

Some years later the same lawyer met lawyer Thomas in court, being on opposite sides of the case. The incident of the cane thumping by Lines was too good for Thomas to pass by. He used the story to tell the jury about his opponent. Naturally it had its effect. Such tilts are now forgot except to remember as a humorous by-gone.

There have been other and more serious difficulties, murder charges, trials and convictions. They have been rare, not the usual thing.

There have been, however, in recent years, machine gun play in Leech that killed—events that caused the sensational reporters of the city papers to print long write-ups as if all in Leech carried guns, participated in gang war fare, and lived on dirt roads in a backward state of civilization. The killing of Carl and Roy Shelton by unknown gunmen and the burning of some Shel-

ton buildings have been sensational food for those reporters who made Pond Creek a symbol for gangsterism, instead of being a thriving community of stable citizens that it is.

The troubles have been few, compared to the accomplishments. Though the troubles have furnished the sensational news, the hard working people with intelligent foresight have ever moved forward. The clearing of the wilderness, the preparation of the farm lands, the production of food supply have all been a part of the life of Leech. The worker did not toil in vain. Nature gave her assistance. Rich oil wells now dot the township, both the east side and the west side, on the farms of Leech.

THE END

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THE HISTORY OF LEECH TOWNSHIP. FAIRFIELD



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